

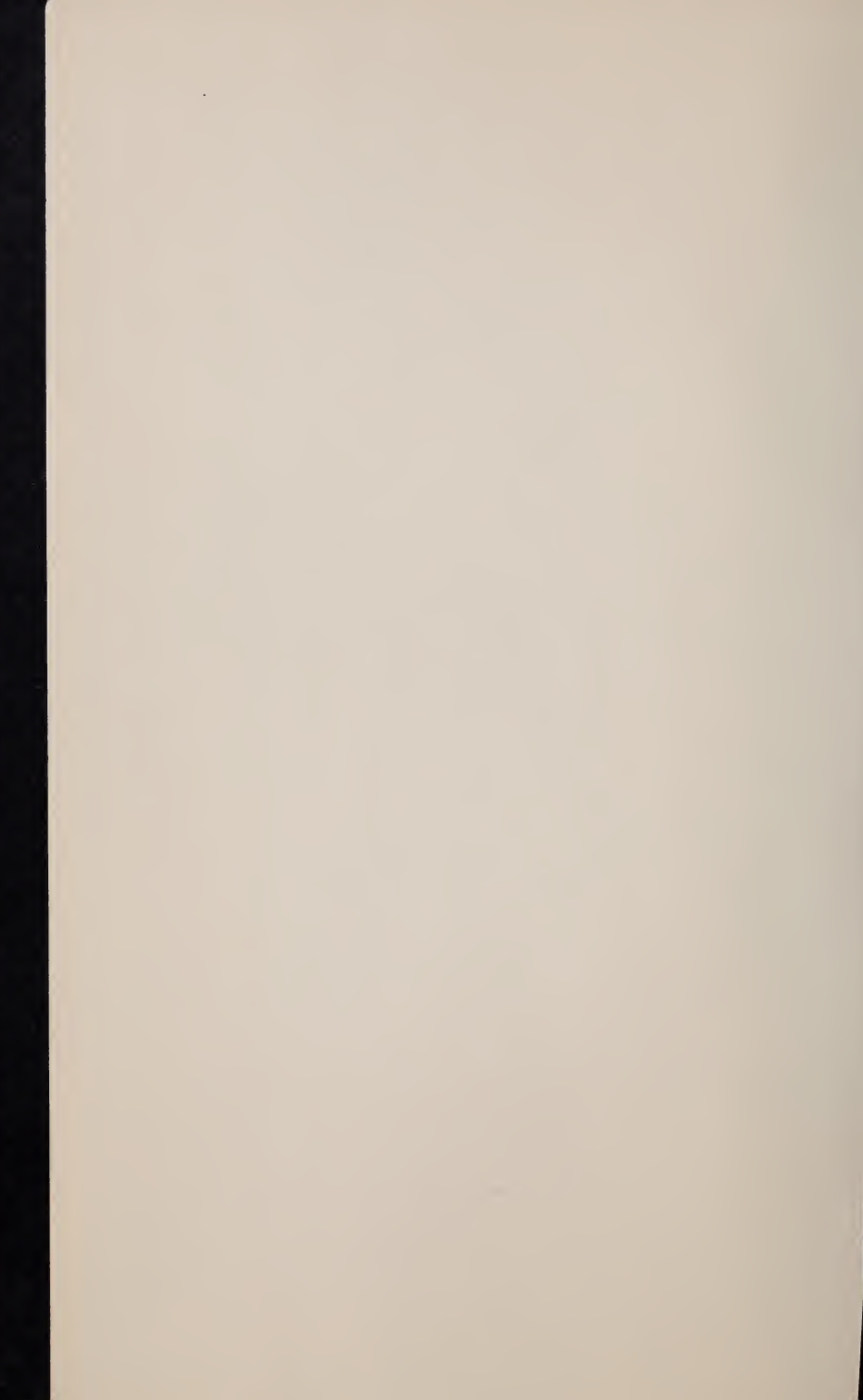


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The Biblical Account of the 'Creation

Shown to be in Accordance with the
Discoveries of Science

By

Magnus Sabiston

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The Knickerbocker Press
New York
1909

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out. Jan. 27, 1910.
Th. v. G. 10.9-30.

PREFACE

EVER since the researches of modern science have begun to make known the early history of the earth, and the character and structure of the living creatures which successively appeared upon it, the truth of the Biblical account of the creation has been called in question. It is asserted that the facts brought to light are at variance with the narrative in the book of Genesis, and show that it cannot possibly be true. This involves consequences of momentous importance; for the account of the creation in the book of Genesis is the foundation of the Bible, which everywhere rests upon it and recognizes it; and if it is not true as a record of the beginning of things, the Bible can no longer be regarded as a revelation from God, and its claims to inspiration and the belief of mankind must be rejected.

Numerous attempts, therefore, have been made to discredit the facts which show that the different species of living creatures which now inhabit the earth sprang from other and older forms, in one of which man himself had his origin. But the facts cannot be ignored. They are brought to light in greater numbers every day, and their significance

is constantly becoming clearer and more convincing. But no progress whatever has been made in the interpretation of the Biblical account, which continues to be regarded in accordance with the simple notions of a thousand years ago, and is, therefore, held to be at variance with the record of nature.

This led me to make a careful study of every passage in the Bible that speaks of the work of creation, particularly of the first two chapters of the book of Genesis, to determine their relation to each other, and their true interpretation with reference to the operations of nature.

I soon found that the second chapter has a twofold meaning in accordance with the twofold form of the Divine name used in it, Yahveh-Elohim,—one part designating the Creator as the God of law and order, good and evil, and the other, as the God of sinless nature,—and that it is descriptive of the physical formation and condition of the earth, as well as of man, to whom alone it is regarded as having reference; and, further, that every chapter onward to the eleventh describes, in like manner, events connected with creative action, which modified the face of the earth and the condition of man. This is the work which Elohim finished on the seventh day (see Gen. ii. 2); and it is on the border line which connects the work of the sixth day with that of the seventh, and is, therefore, common to both.

Every verse in these eleven chapters of Genesis I have compared, step by step, as I went on, with the operations of nature to which it has reference, and I have noted every sign in the symbolism of the Hebrew text, that indicates the deeper meaning connected with its brief but comprehensive state-

ments. This has brought to light many things not hitherto perceived, notably, that the Biblical account of the creation, *as written in the Hebrew text*, clearly shows that all flowering plants had their origin in the first simple, cellular vegetation of the earth, and that it was not till after a long period of organic growth and development that different species were produced. And so with the fruit tree, the last and largest of all plants, which is, in like manner, shown to have proceeded by the same process of organic growth and development, from the flowering herb.

Again: not only does the Biblical account state that animal life began in the waters, but it shows clearly that living creatures of the waters were the progenitors of the air-breathing animals of the land; and, finally, it speaks of one of the latter as the immediate progenitor of man. But this is not all. In the guise of a long and intricate genealogy, it gives in detail the history of man's origin and development, with the numberless changes of form and condition through which he has passed, as a creeping thing of the waters, and afterwards of the land, from the first protoplasmic matter in which life began, till he became a highly organized being with an upright form, and an intellectual nature that raised him far above the rest of the animal creation.

In like manner the Biblical account gives the complete history of the formation of the moon, from the time she began her existence as a dark, unstable mass of matter on the crust of the whirling earth, till she became a bright orb of light in the heavens; and, further, it makes the moon the corresponding symbol of man, showing that they had a common origin in the dark, inorganic matter of

the earth, describing their formation by a common narrative, and making the phases of the moon, as she becomes more and more enlightened, the signs of the growing light in the mind of man.

I have already said that there are signs of deep meaning connected with the written form of the sacred Hebrew text; and in the course of the long and careful study I have made to determine the true meaning of the Biblical account of the creation, I have discovered the existence of a great system of symbolism connected with it, and that this extends throughout the Bible from the beginning of the book of Genesis to the end of the Apocalypse.

This symbolism had its origin in the phenomena of nature, to which also the events recorded in the first eleven chapters of Genesis have reference; but the narratives describing them were derived, as is now well known, from older forms long existing in Babylonia. Accordingly, I have written a short introduction describing some of the ancient Babylonian notions of the creation and other events ascribed to the mythic gods, which makes clear the symbolism of the seven great cities of Nimrod—Babel, Erech, Akkad, Calneh, Nineveh, Resen, and Kalah—which is necessary to explain their character in connection with the formation of the moon as described in the tenth chapter of Genesis.

The account in the eleventh chapter, of the building and destruction of the tower of Babel, is likewise derived from an ancient Babylonian legend connected with the clouds and darkness; and I have shown how these mythic conceptions of the phenomena of nature came in the course of time to be modified so as to become a true record of events in

the early history of the earth, and made an important part of the Biblical account of the creation.

The significance of numbers in the symbolism of the Bible, which has for so long a time proved a subject of inexplicable difficulty, I have traced to a Babylonian origin, and discovered the principles of its development into complex signs. The importance of this symbolism, in denoting the character and relation of the different parts of the Biblical account, calls for a short explanation of the system.

This I have, accordingly, given, in the first appendix to this book, with a diagram showing its origin in the four sections of the cosmic sphere, and the alternations of night and day; and I have exemplified it by a good many instances in the chapters and verses of the Biblical text, and in the order and character of the work of the creation. This is the first part of the book to which the reader should give his attention, for it shows the events mentioned in the Biblical account in their proper light, and gives more effect to their interpretation.

The numerical symbolism of the tenth chapter of Genesis, in Appendix II., should be carefully studied in connection with the table of the generations of the sons of Noah, because of the marvellous way in which by their names and the numbers denoted by them, the wonderful history of the formation of the moon is made known, and the many changes of form and condition by which the creeping thing of the waters became man.

Appendix III., which contains a tabulated statement of the generations of Terah, and some important observations on the symbolism embodied in it, is especially valuable as showing the gradual

growth of light in the original darkness of man's nature, and the beautiful symbolism which makes the moon in her change from darkness to light the sign of it.

Appendix IV. consists of passages descriptive of the work of creation, from the book of Proverbs, the Psalms, and the prophecies of Habakkuk. The passage from Proverbs (viii. 22-29), in which Wisdom affirms her eternal co-existence with God, is remarkable on account of its speaking of the pre-nebulous state of matter; and the sublime description of the flood and of the separation of the dark moon from the earth, in the third chapter of Habakkuk, is given as an addition to the history of her formation in the tenth chapter of Genesis, with which it is symbolologically connected.

The present book consists of two parts, one dealing with the account of the creation in the first chapter of Genesis, described as the work of Elohim, the God of sinless nature, the other with the account given in the next ten chapters, where, as Yahveh, the God of law, he determines between good and evil, and, accordingly, he is named Yahveh-Elohim, in sign of the twofold character of his work. And this requires two separate interpretations, one of the formation and condition of the earth, and of man as a creature of the earth; and the other of man as an intellectual and moral being.

The interpretation given here is the one which describes the physical formation and condition of the earth; and this includes the animals to which man belonged in his original darkness as a living creature, and brings him to the point at which he walks upright upon the earth, with a noble form

and mental faculties capable of distinguishing between good and evil, as we find him in the garden of Eden.

The higher interpretation of the Yahvistic work, which begins at this point, and makes of man a moral and intellectual being, having within him the dawning light of a spiritual nature, and a growing knowledge of the existence of God, is reserved for another book.

I would add that I have endeavored to make the interpretation of this great subject as clear, pointed, and concise as possible, and that I preferred keeping the great number of new and important things I have brought to light, free from the confusing effect of numerous details.

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INTRODUCTION

IT is now well known that in ancient Babylonia, the land of the forefathers of the Hebrew race, there existed accounts of the creation of the heavens and the earth, of man and other living creatures, and of a beautiful garden, called "the garden of the gods," in which grew the tree of life, and also of a great flood which covered the whole earth, and of the building of a lofty tower in defiance of the gods, who destroyed it and punished the builders. These accounts are older by many centuries than the Biblical narratives of the same events, and are wholly mythical; but there is a direct connection between them, and the Biblical narratives are the ultimate forms of the early Babylonian myths. It is necessary, therefore, to go back to ancient Babylonia, and the notions in which these mythic stories originated, to explain the character of the narratives as they appear in the Bible, and show how they came to have a place in it.

The first attempts of man to account for the existence of the world and the changes which are taking place around him have always begun in mythic conceptions of the phenomena of nature, and the gods of all primitive peoples have been per-

sonifications of the powers of nature to which these conceptions have given birth. At a very early period such a system of mythology had grown up among the Akkadians, a people of Turanian origin, who had established themselves in the land afterwards known as Babylonia, and founded its cities. Their mythological traditions and their notions concerning the gods and the creation of the world were adopted and developed by the Shemitic tribes which afterwards overran the country and became its masters.

The Chaldean Account of Genesis, written by George Smith, and revised by Professor A. H. Sayce, —a work based on ancient inscribed tablets found in the ruins of Nineveh, and now in the British Museum, containing accounts of the creation and of events in the early history of the earth—makes known to a considerable extent their notions of its origin, and their conceptions of the phenomena connected with its existence. Unfortunately, most of the tablets are broken into small pieces many of which are lost, and others cannot be put together so as to be deciphered; but those which have been translated are sufficient to serve in the interpretation of the Biblical account.

These earliest inquirers into the origin of the world drew their first notions from the phenomena of night and day. The dark, lifeless night, which preceded the life-giving light of day, led them to the conception of a time in which, to use the words of Berosus the Chaldean priest, "There existed nothing but darkness and an abyss of waters." In close connection with this is the beginning of the tablet account:

1. "At that time above the heaven was unnamed;
2. below, the earth by name was unrecorded;
3. the boundless deep also (was) their generator.
4. The chaos of the sea was she who bare the whole of them."¹

The heavens and the earth were made by separating these chaotic masses from each other and arranging them in order. This was the work of the great god whom the Akkadians called Anu, "the lord of the sky," and the Shemites Il or El, who is the Biblical Elohim, the God of nature. With Anu were associated two other great gods, Bel, the lord of the lower heavens and the surface of the earth, and Hea, "the god of the house of waters," which was in the under world. By these three the whole work of the creation was accomplished. The tablet account describes it as a gradual process, the successive stages of which it speaks of as "days," and adds that "the days were *long*."²

According to the Akkado-Babylonian notions, the earth was borne up on the waters of the abyss. From the depths of the west these waters flowed in a great stream, that divided into four rivers which encompassed the four sides of the earth.³ Into these abysmal waters the sun descended every evening when he set, and emerged from them again every morning when he rose; and at each of these two

¹ *Chald. Gen.*, p. 57.

² *Chald. Gen.*, p. 58; Tablet I. l. 13.

³ The mouth of this divided stream is mentioned in the legend of Izdubar (Tab. XI. col. iv., 27-30, *Chald. Gen.*, p. 288). The hero, after journeying "in the path of the sun," and passing the western bounds of the world, reaches the bright region where Hasisadra dwells with the gods, "in a remote place at *the mouth of the rivers*."

sides of the world was a great gate, one through which he passed at his rising, and the other at his setting. Here, also, the sun approached the earth and impregnated it with his vitalizing light. It was by this union all things were produced; and, accordingly, the tree of life, which was the embodiment of these notions, had its seat in the west at the gate of the setting sun. And here, too, was the bright garden in the sunset clouds, known as "the garden of the gods."¹

This beautiful mythology was embodied in the land of Babylonia itself. The two rivers, the Tigris and Euphrates, between which it lay, represented the two great rivers which flowed, one on the east, and the other on the west side of the earth; and the rivers of the north and south were represented by two great streams which flowed through channels cut across the country from the Euphrates to the Tigris, the one on the north side being the Ar-Malcha, or "Royal River," and the one on the south side, the Ar-Kush, or "River of Kush" (now the Arikhat).

But the chief seat of this symbolism was the city of Babylon itself. Its native Shemitic name, Bab-el, means "gate of El," that is, of the Sun-god, Bel Merodach, to whom the city was dedicated; and it represented the gate through which he passed in radiant glory at the close of day. From an early period this part of Babylonia was called Gan Duni, or Duniyas, "the garden of Duni" (the Danaos of Berosus), one of the early mythical kings of the country, whose name identifies him with the setting sun. Gan Duni is only another name for "the

¹ Hea, the lord of Eridu, was "King of the rivers and the garden."

garden of the gods"; and to complete the symbolism, the Akkadians called the great city itself *Tin-tir-kî*, "the place of the tree of life."

This extraordinary mythic and religious symbolism characterized every city in Babylonia. For instance: three of the most ancient and famous cities in the country—Erech, Nipur, and Eridu—represented the seats of the three great gods, Anu, Bel, and Hea, who presided over the upper heavens, the surface of the earth, and the under world of waters.

Erech—in Akkadian, *Uru-uku*—signifies "the eternal city," called also Erech Suburi, the abode of the blessed; and it was so named with reference to the eternal city of the god Anu in the highest heaven, the dwelling-place of departed spirits. Hence Erech (*Warka*) was the necropolis of ancient Babylonia, and its ruins are surrounded by mountains of the dead.¹

Eridu, which was dedicated to Hea, "the lord of the abyss," is placed by Sir Henry Rawlinson at the junction of the Tigris and Euphrates. But there was another Eridu, whose "mighty enclosure, the girdle of Eridu," was the red sky of the western horizon. This was the Eridu in whose dark forest (the dusky clouds of evening) Dumu-zi (*Tammuz*), the beautiful young Sun-god, met the unhappy fate which compelled him to spend half his time in the world below; and here grew the great pine tree whose roots drank of the dark waters of the abyss, and its top of the light of heaven. Hea, the lord of Eridu, was the giver of life; and this is why the formula on an ancient tablet² for curing a man of the plague, says,—

¹ See Loftus's *Travels in Chaldæa and Susiana*, p. 198.

² Translated by Lenormant, *Chald. Magic*, p. 171.

“Instil into him the regenerative grace of Eridu;
Turn his face *towards the setting sun.*”

Nipur (Niffer) represented the seat of Bel in the middle world, over which that god presided. This explains why “his temple at the city of Nipur was regarded as the type of all others”;¹ for it was the great temple of nature herself, whose sacred *ziggurat*² reached from earth to heaven.

Kutha, the name of which signifies “darkness,” was another of these symbolic cities. It was so called after Kutha in the dark under world, the seat of Nergal, the god of Hades, to whom it was dedicated. This Kutha of the under world is mentioned in a cuneiform fragment (K 162, British Museum) describing the descent of the goddess Ishtar into Hades, a translation of which is given in *The Chaldæan Account of Genesis*, p. 240. When Ishtar demands admission into Hades, Allat, the queen of that gloomy region, says,—

“Go, keeper, open the gate to her,
Bewitch her also according to the ancient rules.’
The keeper went and opened his gate:
‘Enter, O lady, let *the city of Kutha* receive thee;
Let *the palace of Hades* rejoice at thy presence.’”

In like manner the great river on the western side of the world, at the gate of the Sun-god, like the river of Babylonia, which was its geographical representative, bore the name of Euphrates. This is the Euphrates spoken of in the message of Ishtar, the goddess of the west, to the solar hero Izdubar:³

¹ *Chald. Gen.*, p. 53.

² The pyramidal tower of the Babylonian temples.

³ *Chald. Gen.*, p. 227.

"I will make thee also, Izdubar, my husband:
Into our house enter, mid the scent of the pines.
When thou enterest our house
May the river Euphrates kiss thy feet."

This can be understood in no other than a mythological sense; therefore "the river Euphrates" here mentioned is not the historic river of Babylonia, but the Euphrates of the sunset land,¹ described elsewhere as "the land of the pine trees," where also was "the garden of the gods" and the place of the tree of life. This garden, as already stated, was a conception of the bright clouds of sunset, which presented the appearance of trees with glowing foliage and glistening fruits, and groves of light, bright with the splendour of the setting sun.

The notion of a bright and beautiful garden in the sunset land existed also among other ancient peoples. The Egyptians knew of happy fields—the fields of Aaru and Hotep—where flowers of exquisite beauty filled the air with fragrance, and the golden corn grew seven cubits high beside the crystal waters where the Sun-god sailed in his bark at the close of day. The Persians had their paradise in the Aryana-Vaëdjo, whose golden pillars, and odoriferous groves, and holy fountain Ardvî-çura, all belong to the sunset land. The Greeks had their garden of the Hesperides (the bright cloud groves of the west) to reach which Herakles (the toiling sun) journeyed to the verge of the world, to obtain the golden apples which grew there. The Scandinavians had their Asgard, the bright dwelling-place of the gods, on the plains of Ida, where grew the

¹ This, and not the historic river is the Euphrates beyond which the Akkadians placed the entrance of Hades.

great ash tree Yggdrasil, whose roots were in Niflheim, the gulf of darkness, and its head in the height of heaven. There, as the *Edda* relates, dwelt the beautiful Iduna, to whom the gods committed the keeping of the apples of immortality, which they ate when they felt themselves growing old. But the crafty Loki beguiled her into a dark wood, and stole the immortal fruit. These apples are the golden apples of the bright garden of the Hesperides, Loki is the dusky red of evening, the dark wood is the forest of Eridu, and the great ash tree Yggdrasil represents the giant pine that grew there.

But the beautiful garden of the Babylonian myth is described in records far older than any of the others, and is the one that has to do directly with the garden of Eden of the Bible. It is also in closer connection with the earliest mythic conceptions of man, and his first notions of good and evil. These were connected with light and darkness, and it was with the approaching darkness of night, when evil came upon the earth, that the brightness of the delightful groves disappeared, and the beautiful garden was lost. This is sufficient to explain the Biblical story of the garden of Eden, and to show its connection with the Babylonian garden of the gods, and the bright groves of the setting sun.

And where else should the garden of Eden be but in the beautiful sunset land, where the early traditions of all peoples have placed the happy gardens of the blest? And where else should the four rivers have their source, but in the deep fountain of the west, whence flowed the great streams which watered the whole earth? And where else should the tree of life grow, but where the ancient Babylonians

placed it,—in the gate of God, in the garden of the sun, at the point of the mystic union of heaven and earth? And where else should the tree of the knowledge of good and evil be found, but on the border between light and darkness, their earliest and most expressive symbols? Thus it was that Eden was lost to man through the fruit of that fair but fatal tree, led thereto by the stealthy serpent of night, that reared his dark form behind it.¹ And in the curse pronounced upon the reptile,—that he should go upon his belly and eat dust all the days of his life,—we have the symbol of the creeping night feeding upon the dark and lifeless earth.

The Babylonian account of the flood, in the form in which it existed long before the first book of the Bible was written, has come down to us in the eleventh tablet of the Izdubar legends, translated in *The Chaldæan Account of Genesis*, pp. 279-294. It is of mythic origin, and must be interpreted on mythological principles. But a careful study of the subject enables me to speak with confidence.

It is a myth of the crescent moon and the darkness of night. This darkness is the waters of the great flood which covered the whole earth, and the ark,

¹ This symbolism is presented in an early Babylonian cylinder figured in *The Chaldæan Account of Genesis*, p. 88. In the centre there is a tree with a bunch of fruit on each side. On one side of the tree, shown by the *three* branches to be the east, is a man with his hand extended towards the tree; and on the other side, shown by the *four* branches to be the west, is a woman with her hand extended to the fruit of the tree on her side, and with an erect serpent behind her. The two bunches of fruit, in connection with the symbolism of the tree, are significant, the one of good the other of evil.

which, both in the Biblical narrative and the Babylonian mythic story, preserved the seed of life, is the crescent moon, which the Babylonians always figured in a horizontal position, like a boat or vessel floating in the sky.¹ The living creatures and the seed of life in the ark are symbolized by the light, with which life has always been connected. This accounts for the great antiquity of the story of the flood, and its existence in one form or another, in almost every part of the world; for, apart from the spread of the original Babylonian story during thousands of years, the mind of man in the early ages everywhere connected darkness with a flood of waters and the presence of evil, and light with the presence and preservation of life. The time the flood lasts is according to the various mythic or symbolic notions embodied in the story. In the tablet account it is seven days.

The building of the great tower is another notable event in the early Babylonian legends, and the original form of the story has been found in some fragmentary tablets dug up in the ruins of Nineveh, and translated in *The Chaldaean Account of Genesis*, pp. 163-5. Like the story of the flood, it is a Babylonian myth. The tower "whose top was unto heaven," was a great pyramidal mass of clouds in the west, near the gate of the setting sun; and, in keeping with its origin, it is recorded in the tablets that it was destroyed by winds during the night.

¹ This symbolism of the crescent moon was embodied in the Deus Lunus Arkæus, worshipped by the Albani of Pontus, by the people of Cabeira in Armenia, where he had a superb temple, at Antioch in Pisidia, and at Haran in Syria, where he was especially honoured. In fact the Arkite Moon-god was worshipped all over Mesopotamia, Syria, and Armenia.

Here the question may be asked, Does not the presence of these mythic stories vitiate the Bible and exclude its claims to Divine inspiration? This is a question which must be clearly answered.

In the dawn of time, as I have already stated, the first attempts of man to account for the existence of the world and the phenomena of nature have always been embodied in mythic conceptions and stories. Accordingly, the history of all ancient peoples and of the earliest events known to them begins with stories of mythic origin. The notion of good and evil was soon connected with light and darkness, and the powers of nature were feared or worshipped according as they brought evil or good to man.

In the development of these mythic and religious notions the ancient Babylonians were before all other peoples. Their land, as I have already shown, was made to symbolize the whole world, and their cities the seats of the gods. The greatest mystery of their religion was the principle of life, and the most sacred object of their worship was the symbol of the tree of life.

It is remarkable in connection with the Biblical story of the garden of Eden that, in the Babylonian monuments, there are *two* trees: one, which was of Akkadian origin, is the great pine of Eridu, whose roots drank of the dark waters of the under world, while its fruit—the sacred pine cone of the monuments—connected it with the world of light; and this connection with light and darkness identifies it with the tree of the knowledge of good and evil. The other is the palm, the sacred tree of the sun and of the Shemitic race. In the Ashera, or mystic

symbol of the tree of life, it was always represented with *seven* branches; and the presence of human figures with eagles' heads and wings, presenting pine cones to it, shows that the symbolism has reached a stage where the worship of nature and nature gods borders upon a spiritual significance. Accordingly, it was in Babylonia, that Abram, the father of the Hebrew race, came to know of the existence of God.

The symbolism of Babylon shows why it always appears as the world power in the Bible. From it alone, and no other land must the great father of the typical race come. His original dwelling-place there bore a most significant name, "Ur of the Chaldees," in the Hebrew, *Ur Kasdim*, that is, "the light of the benighted ones"—the people of darkness, who knew not the existence of God.

The Hebrew people naturally retained the traditions known to them in the old land, of the creation of the world and the events of the early ages; but their former gods, the personified powers of nature, were replaced by the God who is a spirit. And when in course of time these ancient narratives were committed to writing among themselves, with greater light, and under the influence of Divine inspiration, they became absolutely true records of the creation and the events which followed it. And this took place without any violent transitions; for it was in the phenomena of nature that these mythic narratives had their origin, and hence they were appropriately used to describe the great operations of nature in the first ages of the earth.

THE BIBLICAL ACCOUNT OF THE CREATION

PART FIRST

GENESIS I

DAY ONE

THE work of the creation, as described in the first chapter of the book of Genesis, was not accomplished by the instantaneous action of God's power at separate intervals of time; but it was a gradual and continuous process, operating through a long course of ages, and constantly tending to higher and higher results. The division of time into "days" is made for a symbological purpose, the "evening" and the "morning" representing two different stages of development in each day's work. The fiat which precedes every special operation of the creative power is intended not only to show the existence of the Divine plan in the work of creation, but to serve as an important part of the account in describing the first stages of development in each day's work, and thereby aiding in its interpretation. The first word of the Hebrew narrative, *Běreshiith*, "In

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the beginning," has reference to an indefinitely remote period:—

Ver. 1. In the beginning Elohim created the heavens and the earth.

This does not mean "the beginning" as denoting a period before which nothing whatever existed, but the beginning of the present creation.¹ Beyond the statement that the spirit of Elohim was moving upon the face of the waters, there is nothing said about the origin of matter. The simplest element of which we can have a notion may be described as an infinitely subtile, imponderable fluid—the abysmal waters of verse second—which filled the whole space of the universe; and the first act of creation was the dividing it by vortical movements around certain points into thin vapoury masses which constituted the heavenly bodies and the earth at the beginning of their existence.

2. And the earth is without form and void; and darkness upon the face of the deep.

The description here given of the earth shows that for a long period of time it continued to be an unshapen mass of thin chaotic vapour. And the same is true of the sun and the stars at the beginning

¹ The succession of creations is explicitly stated in the hundred and second Psalm (vv. 25, 26):—

"Of old thou hast laid the foundation of the earth;
And the heavens are the work of thy hands.
They shall perish, but thou shalt endure:
Yea, all of them shall wax old like a garment;
As a vesture thou shalt change them, and they shall be changed."

of their existence. The "darkness" upon the face of the deep is the primeval darkness of chaos, the "deep" is the abyss.

And the spirit of Elohim moving upon the face of the waters.

The "waters" here spoken of are not the dense waters which at a later period covered the whole surface of the earth (v. 9), but the thin fluid or vapour of which the heavenly bodies and the earth were created—the abysmal waters of the depths of space. "The spirit of Elohim" is the subtle force that determined the formation and the physical properties of matter; and its "moving upon the face of the waters" is descriptive both of this process, and of the whirling motion which led to the spherical formation of the vapoury masses, and the stupendous phenomena of their revolutions in space.

The first and simplest forms of matter were produced by the action of infinitely small and elastic vortices in the thin fluid or waters of the abyss, their special character being determined by the number and position of the vortices united together, and their tension in each molecular group. In the course of this process the vortical action produced innumerable small bodies of vapoury matter, which formed masses of vast extent and of slight ponderable density¹; and as each point of these was carried continuously forward by the inherent motion of their atoms, in a series of vortical revolutions, a slow rotary movement of the vapoury masses began, which, together with their contraction in volume,

¹ See Appendix IV.; Prov. viii. 22, 29.

divided their outer parts into a number of smaller rotating masses of like vortical origin; and at last formed them into dense spherical bodies, all revolving in the same direction on their axes and around a common centre. Thus the same force that determined the existence of an atom determined also the formation of a world and of the systems which compose the universe.

It was, therefore, by no sudden impulse of Almighty power that the great orbs of the heavens were whirled on their courses, but by a slow and gradually increasing motion, which began with the vortical movements that divided the abysmal waters into separate masses, and attained its greatest intensity with the increasing energy of gravitation and the consolidation of the vapoury spheres. And this is why the moving of the spirit of Elohim upon the face of the waters is described, not by the finite form of the verb *rachaph*, but by its participle in Piel, *měrachêphêth*, which denotes intensive and *continuous* action from the past into the present time. And in the moving of the spirit of Elohim upon the face of the waters all the forces of the universe and even life itself had their origin.

As the first simple elements of the vapoury masses combined in the formation of the denser and more complex kinds of matter, the intense action connected with the changes in their condition and relations made them luminous, and filled the depths of space with light. Accordingly, the moving of the spirit of Elohim upon the face of the waters is followed by the fiat,—

3. “Let there be light,” and the record, “and light is.”

While this is descriptive of the appearance of light in the heavenly bodies generally, it has reference also to the earth; for it was formed of the same vapoury elements, and by the same series of changes, it became luminous like the sun, and so continued for a long period of time.

There could be no mention of Elohim's approving his work until the appearance of light; but this made it appropriate, and here the word "see" is for the first time used:—

4. And Elohim seeth the light that it is good; and Elohim divideth between the light and the darkness.

The event here recorded denotes the formation of solid matter. This resulted from the fiery elements of the earth condensing into a molten mass, which gradually lost its brightness and grew dark. As already explained, the intense action connected with the changes in the molecular condition of these elements set free a part of their atomic forces in luminous vibrations; and the loss of energy thereby occasioned caused the particles of the great masses to contract on each other, and become fixed and rigid. And this is denoted by the "darkness," which is significant of their opacity. Hence it is associated with lifelessness or death, just as light is with motion and life; and this is why "Elohim seeth the light that it is good," and why the darkness is passed over in *silence*.

While the solidifying process was taking place, the "light" and the "darkness" were commingled; and the dividing between them was made on the one side by the transmission of light from the radiant

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earth into the surrounding regions of space, and on the other by the solidifying matter ceasing to be luminous. But the dividing between the light and the darkness has also a symbolological significance which will be explained in connection with the next statement of the record:—

5. And Elohim calleth the light Day, and the darkness he hath called Night.

The “Day” here, distinguished from all others by being named by God himself, is the olamic day, whose length is measured by the duration of the world; the “Night” is the olamic night of chaos. Hence the act of calling the light and the darkness by these distinctive names is described by different tenses of the Hebrew verb—*yîqrâ*, “calleth,” and *qarâ*, “hath called,”—the former denoting that which is in progress and extending into the future, the latter that which is already completed.

For the same reason that the word “day” is used to denote the whole existence of the world, it is used also to designate the great creative periods, the first of which ends at this point of the record:—

And there is evening and there is morning, day one.

The “evening” was the period when the work of creation began with the dividing of the abysmal waters by the action of the spirit of Elohim, and the heavenly bodies and the earth were dark, vapoury masses “without form and void,” moving slowly in the primeval darkness of the abyss; the “morning” was when the chaotic darkness disappeared, and they sped on their glorious courses rejoicing in light. The

“day” represented by these two periods is to be measured by the mighty series of changes which converted the ethereal vapour of the abyss into solid masses having form and motion, the magnitude of the changes being indicated by the immensity of the inter-stellar spaces which the formation of these bodies has made void. It is a day of millions on millions of solar years, and in like manner are all the other “days” of the creation to be understood.

DAY SECOND

As confusion is connected with the primeval darkness, so is order with the appearance of light. This is signified by the dividing between the light itself and the darkness, with which the formation of the solid orbs from their vapoury condition began. The progress of this creative order in connection with the earth is next described:—

6. And Elohim saith, Let there be an expanse in the midst of the waters, and let there be a dividing between waters to waters.

7. And Elohim maketh the expanse, and divideth between the waters which are under the expanse and the waters which are above the expanse: and it is so.

The *raqîa*, or “expanse,” is the great dome of transparent blue which is stretched out high above the earth. But before the place it holds in the work of the creation can be clearly explained, it is necessary to speak of the changes in the primeval condition of the earth by which its formation was preceded.

After continuing as an incandescent and luminous body for a period which can be indicated only by some vast astronomical cycle, the fiery globe gradually lost its brightness and grew dark, as its surface decreased in temperature and began to form an opaque crust. But for ages this was everywhere broken and upheaved by internal convulsions, into huge volcanic masses boiling over with molten matter from beneath, and pouring forth rivers of liquid fire; and the whole earth was surrounded by an atmosphere of black smoke, thick with volcanic dust and ashes. Above this, the aqueous vapour of the higher regions formed a thick canopy of clouds, which covered it with impenetrable darkness; and as their density increased and reached its extreme point, the accumulated waters burst from them in floods upon the earth, and formed the primeval ocean which, in a state of violent ebullition, covered its whole surface. It was at this time that the making of the *raqia*, or expanse, began.

The two parts of the fiat have reference to two different stages in the formation of the expanse. The first part—"Let there be an expanse in the midst of the waters,"—relates to the removal of the dense volumes of volcanic dust and ashes from the atmosphere by the falling rains, and to the disappearance of the dark rain-clouds themselves when their waters were exhausted.

Everything here in the account and the symbolism shows that at this time the moon was thrown off as a great unstable body from the face of the earth. She was, therefore, the immediate agent in causing the changes in the earth's external conditions in which the formation of the expanse began. And

this explains what is meant by the peculiar expression in the fiat, "dividing between waters *to* waters," which is descriptive of the moon's breaking away from the waters of the earth, towards the ethereal waters of the heavens.

That the expanse was of gradual formation and a work of time, is indicated by the later statement of the record; for while the fiat says only, "Let there be a dividing between waters *to* [*i.e.*, towards] waters," the record carries it to *completion*:—

And Elohim maketh the expanse, and divideth between the waters which are under the expanse, and *the waters which are above the expanse*.

Therefore, it is not until this had been accomplished by the upward movement of the moon, and the expanse had reached an ethereal condition, which was not till the *end* of the second day, that the affirmation is made,

"And it is so";

whereas, in all other instances of its occurrence, it immediately follows the creative fiat.

But the expression, *mabdîl ben mayîm lamayîm*, "*dividing* between waters *to* waters," is, as the use of the participle shows, descriptive of *continuous* action; and has reference to the atmosphere's taking up into itself the dense waters of the earth and converting them by the relaxation of their atomic forces, into the ethereal waters of the heavens.

8. And Elohim calleth the expanse Heaven.

This shows that the dense clouds which covered

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the earth with darkness had disappeared, and that the bright heavens were visible through the transparent dome of the expanse, which is, therefore, identified with them.

The change from darkness to light marks the end of another great period in the account of the creation of the earth; and the correspondence of this change with the phenomena of dawn shows that it was wholly of a *nocturnal* character. Therefore, like the darkness of the first day, it is passed over in *silence*, without the usual record of approval,—“And Elohim seeth that it is good.” But though it was throughout a period of thick, unbroken darkness, it consisted of two parts, one of an igneous, the other of an aqueous character, the explanation of which belongs to the next statement of the record:—

And there is evening and there is morning, day second.

The “evening” was when the dark earth was lurid with volcanic fires, and covered with a dusky pall of smoke and ashes; the “morning” was when this gave place to the black rain-clouds which discharged their dark waters upon the earth, till the dawn came with their exhaustion and disappearance, and the light of the heavens shone through the transparent air.

DAY THIRD

The emergence of the earth from the waters of the great primeval ocean, and the formation of dry land, is the next event recorded in the Biblical account:—

9. And Elohim saith, Let the waters under the heavens be gathered together unto one place, and let the dry [land] appear: and it is so.

In these few words is described the action of "that immeasurable force which has burst asunder the solid pavement of the globe." This pavement or crust was formed in the long course of ages by the gradual cooling of the earth's surface, in effecting which the waters of the primeval ocean were an important element. But as the cooling process went on, the solidified surface shrank in some places into oceanic basins, in others it was rent and upheaved by internal igneous forces, aided by explosive gases, and the pressure of the denser and more consolidated parts. Thus, as the raging waters receded, the land rose slowly and gradually above them, in islands and low undulating continents ridged with hills and mountains, and lay bare to the light of day.

The continuous operation of these causes, through unnumbered ages, lifted up the land slowly and intermittingly into great mountain ranges, and repeatedly altered the aspect of the earth's surface by alternate upheavals and depressions, and interchanges of the place of sea and land. Hence the broken and upturned strata of the mountain masses filled with the remains of plants and animals that have long since perished from the earth, on which the geologist looks with awe as he contemplates the vast remoteness of the periods brought before his eyes by these records of the past—records which have been written by the finger of God himself.

10. And Elohim calleth the dry [land] Earth;

and the gathering together of the waters calleth he Seas.

This has an important significance. The name "Earth," in Hebrew, *êrêtz*, "that which is flat or low," is given to the land as descriptive of its inferior relation to the heavens, called in Hebrew *shamayîm*, or "the heights." "Seas," the name given to the waters, is in Hebrew *yammim*, a term descriptive of *motion*, and which is in contrast with the fixed *êrêtz*, or land. The special purpose for which these two terms are used is to indicate that the two great forms of life that are soon to appear will belong respectively to the land and to the waters,—the plants, the lowest forms of organic life, to the land; and the animals, characterized by their *motion*, to the waters.

At this time, owing to the swift rotation of the earth on its axis, the soft nebulous day and night followed each other in quick succession. A great unshapen mass of fiery vapours, with a centre of glowing brightness, rose in the east and filled the heavens with light; and when, descending from its mid-day height, it sank beneath the horizon in the west, a vapoury glow still lingering in the sky prolonged the light of day.

This plenitude of light is significant of the appearance of life; and, accordingly, the Biblical account describes the production of the first vegetation that gave beauty to the earth, as taking place at this time:—

11. And Elohim saith, Let the earth bring forth tender plant, herb yielding seed, fruit tree bearing

fruit after his kind, whose seed is in itself upon the earth: and it is so.

12. And the earth bringeth forth tender plant, herb yielding seed after his kind, and tree bearing fruit, whose seed is in itself, after his kind: and Elohim seeth that it is good.

The notion that all plants, from the humble lichen to the highly organized fruit tree, were originally produced at the same time by the earth is contrary to the course of nature, which is the visible working of God, and to the gradual and upward progress of the organic world, in which the lower and simpler forms precede the higher by long periods of time. This erroneous notion has arisen from the comprehensiveness of the Biblical account, and the use of the word "day," which has always been taken in too limited a sense. But the vast period represented by a "day" in the account of the creation, demands that the production by the earth of the three great classes of plants be understood to apply to a corresponding extent of time. This, taken in connection with the fact that the three classes were produced in a regular series, beginning with the lowest forms and ending with the highest and most perfectly developed, clearly shows that the latter were the result of slow and gradual organic growth out of the simpler forms which preceded them.

The first and lowest of the three classes named is the *deshe* (from the verb *dasha*, to sprout), which denotes the early vegetation that covers the earth in spring time, and is used of young grass. The second class is the *eseb*, the herbs and other small flowering plants, including the ripened grasses; and

the third is the *etz peri*, which denotes all the fruit-bearing and forest trees of the primeval period.

Since these three classes comprise all the plants of the earth, it follows that the *deshe* must include in its lowest subordinate divisions the thallophytic vegetation which consists of simple cellular plants. Its highest divisions terminate with the young grasses and other small seed-bearing plants in their *immature* state, while its lowest are propagated by spores, or by the division of cells only. Hence the creational record is silent as to the production of seed by the *deshe*. But the grouping together into one class, under this name, of the cellular and sporiferous plants with plants which ultimately bear flowers and seeds denotes that there was a generic continuity between them, and that the lower forms gradually passed by organic growth into the higher, which is exemplified in the growth of the young grasses and other plants from the state of *deshe* to their seed-bearing condition.

The first vegetation of the earth is represented by the vegetation of spring, when the young growth which covers the earth with verdure is composed almost wholly of cellular tissue, and as yet presents scarce a sign of those specific differences which it exhibits further on. Hence the creational record makes no mention of "kind" in the *deshe*; but it distinguishes it in the higher *eseb*, which flourished at a later period, and still more markedly in the latest and highest class,—the *etz peri*, or fruit-bearing trees.

The gradual growth of the first plants of the earth from the simple thallus into the flowering herb, and from this into the fruit-bearing tree; and the production of "kind" which marked the progress of

that growth, are denoted by the difference in the description of the classes in the creative fiat and in the creational record, *which belong to two widely separated periods of time*. In the creative fiat, the serial number of the word *deshe*, whose *flowerless* and *cryptogamous* character connects it with *night* and *darkness*, is *five*, the sign of the west and the conceptive earth; and in the creational record it is *three*, the number denoting the light of morning, symbolized by the flowering *eseb*, into which the higher forms of the *deshe* have passed.

Again in the creative fiat, the earth is commanded to bring forth the *eseb*, "yielding seed" only; in the creational record, at the end of a long period of development, when the specific characters had become more marked and lasting, it is stated that "the earth bringeth forth the *eseb* yielding seed *after his kind*."

The expression "yielding seed" (or rather, "seed-ing seed," *mazria zera*) is also descriptive of the intermediate place of the *eseb*, and of its connection both with the *deshe* and the *etz peri*. The Hebrew participle is from the verb *zara*, the primary signification of which is "to spread out," and hence "to cast forth seed"; it has, therefore, the twofold meaning of "producing seed" and of "casting it forth." The latter process indicates that the *eseb* had its origin in the spore-shedding *deshe*, while the ripening of its seeds in a pod or capsule represents the process of development through which it became the fruit tree "bearing fruit whose seed is in itself,"—a character which in turn distinguishes the *etz peri* from the *eseb* with its dehiscent capsule, discharging its ripened seed "upon the earth."

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In connection with this, it is important to point out that in the creative fiat, the *same* verb that describes the production of the *deshe*, describes also the production of the *eseb*; and this verb, *dasha*, signifies simply “to germinate,” or “to put forth sprouts,” and it denotes the undeveloped and imperfect state of these two classes of plants at that time; while, in the creational record, which belongs to a later and higher stage of development, this verb is used of the *deshe* only, and the production of the *eseb* is described by another verb, *yatza*, which signifies not only “to bring forth,” but also “to bring to *completion*” (see *Ges. Lex.*, s. v.).

The later production of the *etz peri*, or “fruit tree,” and its generic continuity with the *eseb*, are shown by its sequence in the series, by the identity of the *first* letter of its name (Ayin, in *etz*, “tree”) with the *final* letter in the description of the *eseb* (Ayin, in *zera*, “seed”), and by its *beginning* with the same characteristic with which the *eseb ends*,—“bearing (fruit) after his kind,” its higher rank being indicated by the term “fruit” and the further words of the fiat, “whose seed is in itself upon the earth.”

This process of development is also signified by the different forms of the pronominal suffix to the word *min*, “kind,” as written in the creative fiat and in the later record. In the fiat, the word *lemino*, “after his kind,” is written with ם Vau only—

לְמִינוּ ; but in the record, when the development

of the two classes had been perfected, it is written in its full form with הוּ — לְמִינֵהוּ, *leminehu*.

The symbolism would not permit the use of the

letter (He) in the former case, but made it essential in the latter, in connection both with the herb and the fruit tree; for the letter He represents a window or opening for *light*, which is the sign of *life*, and of this *seed* is the symbol¹; and the presence of this letter in the creational record shows that the production of seed had been perfected and made continuous.

The evidence furnished by the Biblical account is complete, and it shows that the specific characters of all plants began with the lowest forms of vegetable life at its first appearance on the earth; that from these higher forms were afterwards produced by organic growth, and that their specific differences became more marked and lasting, till species at one time closely allied became widely separated by natural divergence, or by the dying out of intermediate forms; that plants in one and the same line of continuity have been changed in the long course of ages by natural causes so as to present the same difference of aspect and character that exists between different contemporary species; and, finally, that in this way the humble thallophytic vegetation, consisting of small cellular plants, which first covered the surface of the earth with verdure, has by organic growth and the variations of form and character caused by soil, situation, and climate, during the vast period that has elapsed since its first appearance, grown up into the innumerable species which compose the present flora of the earth,

¹ For this symbolism of the letter He, see Gen. xvii. 5-15, where the childless Abram and Sarai had their names changed by the addition of the letter He, into Abraham and Sarah, as a sign of the *seed* which was to spring from them.

and has reached its highest forms in the lofty pine tree, the oak, and the stately palm.

But what produced the first vegetable cells? The same power that now produces all vegetable cells, and from the minute germ builds up the humble lichen, the herb, and the fruit-bearing tree. *The whole work of the creation was accomplished by the action of the laws of nature now in operation*, from the formation of the dark, chaotic masses of vapour into worlds of light, to the production of the plants which covered the earth with verdure, and of the creatures which replenished it with animal life. But I cannot too strongly insist on the fact that the action of the laws of nature is but the working of the will of God; and this is the meaning of the oft-repeated statement, "Let there be," etc., which precedes every great operation of the creative power.

The cells which present the first and simplest forms of vegetable life consist of small spheroidal masses of protoplasm, a complex kind of matter the elements of which were first brought into combination by the action of light and heat on the clayey matter formed in the waters by the decomposing dust of the earth. Its formation into cells was readily determined by the mobility of its molecules and their sensitiveness to the action of light; and as they were put in motion under favourable conditions of heat and moisture, they acted upon the inorganic matter in contact with them, by a process akin to fermentation, and assimilated it to themselves, new cells being formed by the division of the old ones. And thus began the phenomena of vegetable growth, and the first humble thallophytic plants.

As these spread over the surface of the earth they began to exhibit in different places where they sprang up a difference of form and aspect, and thus in the course of a long period of time were produced all the cellular and flowerless plants comprehended in the Biblical *deshe*. This class represents the gray dawn of vegetable life, concealing as yet beneath the horizon the light which is to brighten and beautify the earth. And just as the gray dawn, rising, grows into the bright light of morning, so did the *deshe*, in its higher forms, grow into the flowering *eseb*; and it was because of this resemblance of its opening flowers to the bright lights and colours of the morning, that the *eseb* received its name from the verb *asab*, "to shine, to be bright"; and for the same reason, the plants of this class were called also *oroth*, or "lights."

The highest point of this symbolism is presented in the *etz peri*, or fruit tree, which is significant of the appearing of the rising sun, and of living creatures; and this symbolism is indicated by the words, "*whose seed is in itself*, after his kind." Further: the typical fruit tree here is evidently the palm, the symbol of the sun; and its significance in connection with the production of animal life¹ is indicated by the existence of *sex* in this tree, some being *male* and others *female*. There is no break whatever in the symbolism between the highest forms of vegetable life and the beginning of animal life; and the fruit tree of the creational record is the prototype of the tree of life, and the first symbol of immortality.

¹ A remarkable embodiment of this symbolism is seen in the Babylonian tree of life, which is represented by a *palm tree* with *rams' horns* affixed to it.

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Hence the record ends with the words, "*Whose seed is in itself*, after his kind"; and not as in the fiat, with the words, "upon *the earth*" which has now passed out of the symbolism.

13. And there is evening and there is morning, day third.

The "evening" was the period when the land rose dark and desolate out of the receding waters, the "morning" was when it was brightened with verdure and beautified with the light of flowering plants.

But the "evening" and the "morning" of this day each represents two subordinate periods of a diurnal character. The evening period of the former two, was when the waters covered the whole earth, the morning was when they were gathered together into one place, and the dry land rose above them; and hence on the accomplishment of this, as at the end of a creative day, there is a pause of contemplation, "and Elohim seeth that it is good." The evening of the latter two periods was when the seedless *deshe* covered the dark earth, the morning was when the *eseb* brightened it with flowers, and the fruit tree appeared as the symbol of the sun.

The calling of the dry land "Earth" and of the waters "Seas," as the two elements characterizing the "evening" of this creative day, is for the purpose of making a symbological series, in which the production of living plants is the third, *three* being the number significant of the appearance of life. Hence the *three* classes of plants and their production on

the *third* day, which, again, represents the morning or, more exactly the dawn of the morning, of the great day that is to gladden the earth with the presence of animal life.

DAY FOURTH

During the long period that had passed from the first appearance of the bare and desolate land above the waters, till the whole earth was covered with verdure and flowers and fruit-bearing trees, great changes had taken place in the heavens. Their nebulous appearance was decreasing; the stars were forming clear-shining groups; and two great undefined but orb-like bodies,—one of glowing brightness, surrounded by a mass of fiery vapours, and the other wrapped in a misty veil of white—pursued their course in turns across the sky. As the bright, fiery body rose and set, there were a day and night, but not divided clearly from each other; for the glowing clouds around it stretched in a broad, luminous belt along its path and intermingled day and night.

But the time was approaching when, by the continuous operation of the physical laws which had produced these changes, the two great orbs of the heavens were to reach their perfect form and brightness, and divide between the day and the night. And, besides, an increasing power of radiance in the great source of light was necessary for the production of animal life, and the symbolism connected with it and the phenomena of nature required that the two orbs should appear in their full splendour and perfection. Accordingly, the Divine fiat commanding this is here given in the Biblical account.

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14. And Elohim saith, Let there be lights in the expanse of the heavens to divide between the day and the night; and let them be for signs, and for set times, and for days and years.

15. And let them be for lights in the expanse of the heavens to give light upon the earth: and it was so.

16. And Elohim maketh¹ the two great lights, the greater light for ruling the day, and the less light for ruling the night; and the stars.

17. And Elohim setteth them in the expanse of the heavens to give light upon the earth,

18. And to rule over the day and over the night, and to divide between the light and the darkness.

This record is as remarkable for its scientific accuracy as for the beauty of its symbolism, and it enables the changes connected with the phenomena of this creative day, and the formation of the two great heavenly bodies to be clearly described. In the interpretation of the second day's work, when the waters were divided and the expanse made, I stated that both the account and the symbolism show that at that time the moon was thrown off as a great unstable body from the earth.

This is confirmed by the operation of the laws of nature and by the events of the fourth creative day. The creation of the heavens and the earth began with the vortical action of infinitely small

¹ Not *createth* them. The great mass of dark vapour in which the sun had its origin was *created* before the earth: on the fourth day it was *made* into a resplendent orb.

points in an infinitely subtile fluid, which united in forming molecular vortices, presenting matter in its first specific forms. These material elements commingled with each other, forming larger and larger vortical groups, till they became the great vapoury masses which constituted the heavenly bodies and the earth at the beginning of their existence.

Thus the earth, while still a vapoury body, revolved slowly on its axis; and this rotary motion increased as its volume became smaller by the condensation of its vapoury elements into molten and solid matter. At this time it was revolving with such great rapidity that it was nearly ready to fly to pieces, when the rain-clouds gathered over it in immense volumes, and the waters descending to the earth formed the primeval ocean, which strengthened the earth's crust, and gave solidity to its surface. But one mighty mass had already been upheaved, and with the accelerated rapidity of the earth's rotation it was at last thrown off altogether from her surface.

At this time the earth was revolving on its axis in five or six hours, and the day and its twilight had scarce ended in the west, when it began again in the east. This continued for a long period of time; and at the beginning of the fourth creative day, the day and night were still intermingled with each other by the succession of rapid changes, when Elohim uttered the fiat, "Let there be lights in the expanse of the heavens to *divide* between the day and the night." This division it must be noted is the *first* purpose for which the two great orbs were made.

When the great body which was to form the moon

was thrown off from the earth, in a whirling course around it, at first the distance was not great, and the earth held it by its mighty power. But the moon in turn reacted on the earth, and drew its waters up in a great wave-like heap which checked the rapid whirling of the earth, and thus by almost imperceptible extensions lengthened the day and night. And so for ages upon ages this went on, the moon receding slowly from the earth, and her attractive power decreasing, till the great mountain-like mass of water at last subsided into gentle tides. But all this time they dragged upon the earth, retarding it in its diurnal revolutions, and lengthening out the day and night. The sun himself assisted in this work, and thus the two great lights of the heavens, obedient to the fiat, "divided between the day and the night." It was when the latter half of this work was to be accomplished, that the fiat for the dividing between the day and the night went forth.

During the long period that passed in reaching this result, the slowly forming sun became an orb beaming with intense and radiant light; and the pale moon, long hidden in volumes of white clouds, began to show a clear, bright disk. The stars, free from their nebulous envelopes, shone in the clear blue sky, and the fiery vapours near the sun, gradually disappearing, left only a faint remnant of themselves, still visible in the zodiacal light.

The gradual change in the aspect of the two great bodies which were forming the sun and the moon, from ill-defined spherical masses surrounded, the one with fiery, the other with aqueous clouds, into bright shining orbs, during the period of this creative day, is signified in the terms in which their formation

is described. In the Divine fiat, which commands their definite appearance (v. 14), they are spoken of first simply as "lights" "to divide between the day and the night"; and the word **מֵאֲרוֹת**, *meoroth*,

"lights" (literally, places of light), is written *defectively*, without the letter ו (Vau). But when in the next verse (the fifteenth), which refers to a later period, they are "lights in the expanse of the heavens to give light upon the earth," the word is written more fully, *with* ו — **מְאֹרוֹת**;

And the same symbolism is repeated in the creational record (v. 16), which belongs to a period long subsequent to the fiat: "And Elohim maketh the two great lights." This describes them at a time when they had attained a definite orb-like aspect, and their bright disks could be clearly seen; and here the word *meoroth*, though still without the Vau, is written with the article ה (He), which is the sign of a window or opening for light.

But the development of the symbolism is not marked alone by the more fully written form of the word *meoroth*, and the presence of the article, but also by a change from the *feminine* gender, which denotes what is *undefined* and *imperfect*, to the *masculine*, which denotes *strength* and *perfection*. Thus the word *meoroth*, "lights," which occurs twice in the fiat at an early stage of the symbolism, has a *feminine* termination¹; but in the later record, while

¹ The purely feminine form of this word is *meurah*, which, according to Gesenius (*Lex.*, *s.v.*), signifies "a light-hole," a bright cavity, such as is seen in the clouds around the setting sun.

that form is still retained in the expression, *ham-meoroth haggadolim*, "the great lights," the adjective, which, grammatically, should conform in gender with the noun, is here made to signify a change in the symbolism by its being written in *masculine* form. And this change is *completed* in the expressions

הַמָּאֹר הַגָּדוֹל, *hammaor haggadol*, and תְּקַטֵּן

הַמָּאֹר *hammaor haqqaton*, "the great light" and "the less light," where the word *maor*, "light," is written in *full, perfect* form with Vau, and both the noun and the adjective are *masculine*, significant of the completion and perfection of the two great lights.

But this is not all. I stated above in connection with "the tree bearing fruit whose seed is in itself" that the making of the two great lights which was to be the work of the next creative day was a sign prefiguring the production of animal life and its two sexes. Accordingly, the period preceding the sexual division of the first animal organisms is signified by the two lights being included together in *one plural* term, *meoroth*; and, what gives it special significance, this word is *masculine* with a *feminine* termination. And not only that, but the occurrence of both *masculine* and *feminine* signs in the termination of the words indicates the approaching beginning of animal life with its two sexes.

19. And there is evening and there is morning, day fourth.

The "evening" was the period when the sun was a glowing body without definite form in the midst

of a mass of fiery clouds in the nebulous heavens, and the quick whirling of the earth overshadowed by the dark body of the moon, still revolving close to her in the sky above, intermingled the short, swift day and night; the "morning" was when the sun and moon as perfect orbs shone brightly in the clear blue sky, and the earth rejoiced in a long, resplendent day, divided from the night.

The fourth day begins a new period in the account of the creation, and divides the whole series of the six creative days into two series of three each, the former of which represents the evening and the latter the morning of the great day that includes all the "days" of the creation. Hence the fourth creative day is appropriately characterized by the appearance of "lights" in the heavens; and their appointment to be "for *signs* and for set times and for days and years" shows that it is by them the subsequent part of the account of the creation is to be interpreted.

DAY FIFTH

The rising sun is the quickener of nature, and his appearing on the fourth day as a radiant orb, which is equivalent to his rising on the morning of the great day, is significant of the production of animal life. This began with the lowest and simplest forms, which are also the most minute; and the conditions necessary for the existence of these forms show that water was the element in which they had their origin. Accordingly, the Biblical account describes the first living creatures as the progeny of the waters:

20. And Elohim saith, Let the waters swarm

creeping things with breath of life, and flying things fly upon the earth, upon the face of the expanse of the heavens.

It might seem that the beginning of animal life should follow close upon the production of plants, and should have taken place on the fourth day instead of the fifth. But a vastly greater period of time, accompanied by a change of biological conditions, was necessary to impart to the minute spheroids of protoplasmic matter, with which all organic life began,¹ the character of animal cells, and to produce from these by the slow process of specific growth and development, the fishes and other creatures which represent the animal life of the waters.

The soft, nebulous light of the imperfect sun was sufficient for the production of plants, which are *fixed* organic forms, and which, as connected with the symbolism of the great day, began with the dawn and extended to the point of sunrise, where the night, significant of their *immobility* and of the *lifeless matter* out of which they were produced, ended, and the radiant light of the fourth day prepared the earth and its waters for the higher phenomena of animal life. Of this the sun, moving like a living thing in the heavens, is at once the symbol and the source; for it was his vitalizing rays that quickened the earth with the first germs of life.

Their free condition in the waters was conducent to the symmetry of form and spontaneous movements characteristic of animal life, both of which

¹ "The animal no less than the plant commences its existence as a simple cell."—Huxley.

were produced by the action of the sun's light on the delicate matter of the incipient organisms, which slowly dawned into *sensation*, while its affinity for the oxygen of the atmosphere gave origin to the phenomena of respiration.

Just as the first simple thallophytic vegetation grew in the course of time into more highly organized plants presenting specific differences of form and structure, so did the protozoic organisms—but much more slowly, owing to the more gradual and limited changes of temperature and other modifying conditions in the waters than on the land—grow into the higher forms of aquatic animal life. And in the same way their tendency to move in the direction of the sun's rays led to the formation of the organs of motion and sight, every stage in the development of which is still exhibited by the different classes of living creatures.

Of these classes two only are mentioned in the creative fiat of the fifth day,—the creeping thing of the waters and the flying thing of the air. These represent the extremes of a series which includes all the intermediate forms of animal life. The *sheretz*, or “creeping thing,” derives its name from the verb *sharatz*, which signifies both “to creep” and “to swarm,” and the literal rendering of the fiat is, “Let the waters swarm creeping swarms,” denoting both their innumerable multitudes and their minute size. But, more comprehensively, it is descriptive of all creatures that are produced in great numbers and move without feet, or by creeping upon short legs. This is shown by the classes of *sheretzim* mentioned in the eleventh chapter of the book of Leviticus. Of these the first is the *sheretz*, or “creeping thing

of the waters," denoting the fishes and other living creatures of that element (ver. 10); the second, the *sheretz*, or "creeping thing of the wing," which is descriptive of the insect tribes (vv. 20-22); and the third, the *sheretz*, or "creeping thing of the earth," denoting small mammalian creatures, such as the weasel and the mouse, as well as the lizards and tortoises of the land (vv. 29, 30).

In the first class, which is the class of the creative fiat, are included the aquatic insects and reptiles, which were the progenitors of those that afterwards lived upon the land. All these creatures are *oviparous*, and it was in the spontaneous division of the first simple animal cells that the process which ended in the production of eggs began. The *sheretz* of the creative fiat, therefore, denotes the whole series of living creatures produced by the waters, from the first and simplest forms of animal life to the fishes and aquatic insects and reptiles of the protozoic period.

The *mode of production* determines the succession of the classes in the Biblical account of the creation; hence birds, the next higher *oviparous* class, follow the reptiles with which "the creeping things of the waters" ended. And it is to indicate their origin in these that, in the expression *veoph yeopheth*, "and flying thing fly," the usual order of the words in Hebrew, in which the verb precedes the subject, is reversed, and the subject, *oph*, is put first so as to be in direct continuity with the expression, *nephesh chayah*—"breath of life"—descriptive of the *sheretz*.

The progenitors of the birds were small lizard-like aquatic reptiles, whose habit was to skim along the surface of the waters in search of food, or to

escape from their enemies. Their efforts at flight began with a fluttering motion between swimming and flying, made by means of their two upper fin-like members, which were thus expanded into wings. This active exertion in the air led to a quicker respiration and to those organic changes which enabled them to live upon the land. At first they could take but short and low flights, but these were extended with the increasing size and strength of their wings till they reached their highest and greatest flights; and this is indicated in the creative fiat, where the words, "upon the earth, upon the face of the expanse of the heavens," are descriptive of their flight at two different periods, the one at its beginning on the earth, the other when the development of their wings was completed.

The first "creeping things" of the waters were small and simple organisms which presented little difference in size and appearance. The changes connected with organic growth and other modifying conditions took place slowly, and for a long time their swarming multitudes passed into each other so gradually that no clear line of division separated them into different specific groups. The same is true of the flying creatures. And hence, in the creative fiat of the fifth day, there is nothing said about *kind* in connection with these two classes. But in the creational record, which is separated by a vast interval of time from the creative fiat, and belongs to the *close* of the fifth day, the distinction of "kind" has been established among all living creatures, and the small aquatic reptiles, which were the last and highest of the *sheretzim* of the waters, have grown into the huge cetaceans and other mon-

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sters of the deep. These, whose non-existence in the former period is signified by the silence concerning them, have now the chief place in the creational record.

21. And Elohim createth the great sea-monsters and every living creature that creepeth, which the waters swarmed *after their kind*, and every flying thing of wing *after his kind*: and Elohim seeth that it is good.

In connection with the process of development which produced the great increase of size and the distinction of "kind" among the living creatures of the waters, the creational record describes their moving by a new term, *remeseth*, which in its lower signification corresponds to the "creeping" of the *sheretz*, but in its higher is descriptive of the movements of amphibious reptiles, and of the four-footed animals of the land; and it indicates the existence of creatures with rudimentary limbs, from which these last derived their origin. And the same with regard to the flying thing: the word *kanaph*, "wing," is now added to denote the development of that organ by which the creature can fly "upon the face of the expanse of the heavens."

The production of animal life, in which a material organization is moved and controlled by a sentient principle connected with it, constitutes a new point of beginning in the work of Elohim; and this is why the word *yibra*, "createth," is here used to describe the formation of the first living creatures, just as it was used to describe his first act in the formation of the heavens and the earth.

22. And Elohim blesseth them, saying, Be fruitful, and multiply, and fill the waters in the seas, and flying things multiply in the earth.

Here the continuous propagation of living creatures is decreed in a special formula, while that of plants was included in the fiat by which they were first called into existence. This is because of their different nature. Plants are connected with the earth, of which they are but organic outgrowths; and hence the earth was commanded to bring them forth in terms which denote their continuous production: "Let the earth bring forth tender plant, herb *yielding seed*, fruit tree bearing fruit after his kind, *whose seed is in itself* upon the earth." Here there is a gradual ascent from the tender plant, the first organic product of the earth, to the herb *yielding seed*, and the fruit tree bearing fruit "*whose seed is in itself*," leading directly into the production of living creatures with a separate and independent existence. Hence the continuous reproduction of animals is decreed in a special blessing addressed to themselves.

23. And there was evening and there was morning, day fifth.

The "evening" was the period when all living creatures dwelt in the waters, and were creeping things; and of these the appointed "sign" was the sun, creeping at evening in the dark waters of the west. To this symbolism also the "set times" and "days," which were to be indicated by the two great lights, have reference; for the Hebrew *moed* means

both a "set time" and a "place of meeting," and in this connection is significant of the west and evening, when the sun, at the beginning of this creative day, met the waters of the west in a vitalizing union. The "morning" was when the flying thing rose on outspread wings and flew "upon the face of the expanse of the heavens," of which the sun rising on "the wings of the morning" was the "sign," just as at evening he was the "sign" of the creeping thing of the waters, in which the flying thing had its origin. And in like manner, when, towards the close of this day, he sinks again in the west, and makes a long, wavy trail of light, like a great glittering serpent upon the waters, he presents the "sign" of the *tanninim*, the long-extended monsters of the deep, whose name is identical with that of the setting sun,—*Tan*. Hence the *tanninim* do not appear till the close of the fifth creative day.

DAY THE SIXTH

The process of growth and development which had brought into existence the great air-breathing cetaceans and saurians and the amphibious reptiles of the lakes and rivers indicates that its next result will be the production of the more highly organized quadrupeds which live upon the land. Accordingly, the Biblical account describes these as following next in order:

24. And Elohim saith, Let the earth bring forth living creature after her kind, dumb beast, and creeping thing, and beast of earth, after her kind: and it is so.

25. And Elohim maketh beast of the earth after her kind, and the dumb beast after her kind, and every creeping thing of the ground after his kind: and Elohim seeth that it is good.

Here the earth is commanded to bring forth at the very first the "living creature *after her kind*"; whereas in the case of plants and of the living creatures of the waters there is no mention of "kind" till after a long period of production. This implies, therefore, the previous existence of living creatures upon the land preparatory to this great development. These creatures were originally the aquatic reptiles of the lakes and rivers and shallow bays of the sea, which, at times, for the purpose of obtaining food or of depositing their eggs, crept out upon the land. At first they kept close to the borders of the waters among the reeds and grass, or in holes and cavities of the rocks; but they gradually extended the range of their movements and the length of time they remained out of the water. The organic changes caused by these habits, in the long course of ages, led to their becoming more and more air-breathing and warm-blooded animals, and at last made them altogether inhabitants of the land.

This process had been going on during the greater part of the fifth creative day, and towards the close of it four-footed creatures abounded upon the land and were beginning to show signs of a division into specific groups. But they were still of reptilian, lizard-like aspect and *oviparous*. The change from this state to the production of living young of the same form and character as the parent, is what is meant in the first part of the creative fiat:

"Let the earth bring forth living creature *after her kind*."

The waters were the great womb of animal life, and *to them only does the Biblical account ascribe it*. It was, therefore, from the creeping things of the waters that the living creatures of the land were derived; and this is why they are described in the creational record as the result of a *formative* process only—the word used being *asah*, "to make"; and why there is no mention here of their receiving a blessing: that had already been pronounced upon them through their progenitors of the waters.

The symbolism indicates that it was when the "flying thing" first flew "upon the earth" that the "creeping things" began to emerge from the waters; and when, at a later period, it spread its wings "upon the face of the expanse of the heavens," they were beginning to become true air-breathing and warm-blooded creatures of the land. Their *oviparous* condition is signified by the sun in his character of the winged bird, and the change by which they were to bring forth living young, in the words, *Vehaoph yireb ba-aretz*, "and flying thing let multiply in the earth," with which the record of the fifth day ends. Not only is there a passing from the waters to the land, which is to bring forth the living creatures of the sixth day, but the word *yireb* ("let multiply") is connected by its symbolism with the *west* and the transition to the phenomena of a new day, and is paronymous with *ereb*, "evening," the time of *conception*. And the winged bird "multiplying," that is, sitting on her eggs and producing from them her living young, is significant of the great germinal development just then begin-

ning, by which the reptilian quadrupeds of the land were to bring forth their young alive; and of this the winged sun sitting on the western verge of the horizon is the "sign."

But this coincides with the time and place of the sun when he presents the "sign" of the *tanninim*, the great monsters of the deep, which include everything from huge saurian reptiles and great fishes to creatures of the whale tribe. These last bring forth their young alive and suckle them, and breathe like creatures of the land. Thus, as shown by their "sign," the sun on the horizon, they belong, *half* to the lower world and the dark waters, and *half* to the higher life of the upper world; and they connect the creatures of the waters with the mammalia of the land.

And this is why, in the expression, **הַתַּנִּינִים הַגְּדֹלִים**,¹ *hattanninim haggedolim*, "the great sea-monsters," the word *tanninim* is written without the letter Yodh in the last syllable, and the Qeri requires that it be so written. The reason for this is, that the numerical value of the letters in the designation, *hattanninim haggedolim*, must be exactly *eleven hundred*;¹ for *eleven hundred* is the exact *transition point* between *ten hundred*, which is the sign of the great cycle of life in the forms which belong to the dark waters, and *twelve hundred*, which denotes the great cycle of life in the upper world to which the mammalia and other quadru-

¹ ה = 5, ת 800, כ 100, י 10, נ 50, ם 40 = 1005

ה = 5, ג 6, ד 4, ז 30, ו 10, ם 40 = 95

1100

pedes of the land belong. Therefore the name of the *tanninim* is written with a prefixed He, which denotes that they have become air-breathing creatures.¹

But the creational record connects with the *tanninim*, "every living creature," which the waters had swarmed; but they are no longer described as *sheretizim*, creeping things without limbs, or only rudimentary ones, but as *romeseth*, creeping things with legs of greater or less length, and breathing air, as the prefixed He, the sign of respiration, shows. Among them were many whose habit was to flounder about in low, marshy places on the borders of lakes and rivers, and they were the progenitors of the first four-footed creatures that moved upon the land. And it is to indicate that with these creeping things there will be a *new beginning* in animal life, that a special symbolic sign (|) denoting a *dividing*, or *separating* is written before *haremeseth*, the new term by which they are described.

¹ But this is not all. The number of words in the two verses (20th and 21st) which contain the fiat for the appearance of the living creatures of the waters, and the record of their creation, is thirty-two, and *hattanninim* is the sixteenth, that is, the *middle* word marking the *end* of the former *half*. And again: the total number of letters in these two verses is 146, the first *half* of which, 73, ends with the last ׀ Nun—the sign of a *fish*—in *hattanninim*; and the second *half* begins with the last letter, ם Mem, and the place of the excluded ב is between these two letters, at the *middle* point of the whole number. Its presence would have made a division in the continuity of the symbolism, as well as in the numerical value of the word, and, therefore, it is excluded. This shows the great importance of a single letter in the symbolism of the Biblical text. I have dealt minutely with this, because I will leave nothing unexplained in the symbolism of this marvellous account.

The viviparous quadrupeds which constituted the first mammalia of the land were of small size, and presented only rudimentary types of its later characteristic groups. Hence the creative fiat calls for the production of the three different classes with their larger and more highly organized forms.

The first of these is the *behemah*, or "dumb beast," the general name for domestic cattle and other large grass-eating animals; the second is the *remes*, or "creeping thing," which denotes the smaller four-footed creatures, including the quadrumana; and the third is the "beast of the earth," or wild carnivorous animal.

But there was a difference in the periods of time which it took for the production of the three classes and the development of their highest forms. The first large mammalia of the land were herbivorous animals,¹ but their food and their less active habits made their development slower than that of the carnivorous class, which were not produced till a later period, but whose more stimulating food, the excitement of the chase, and greater general activity, made their development proportionably rapid. The *remes*, or "creeping thing," was of an intermediate character, corresponding to its position in the series between the other two. Therefore, in the creative fiat the herbivorous *behemah* and the *remes* are simply named without any reference to specific differences, but the "beast of the earth," or wild carnivorous

¹ This is accounted for by the habits of the first creeping things that came out of the waters of the lakes and rivers, and made their haunts in shallow pools and low, marshy places, where they fed on tender plants and grass.

animal, is produced "after her kind." And this is why, in the later creational record, the first place is given to the "beast of the earth," and the second place to the *behemah* as the next to appear "after her kind," and the third to the *remes*, or "creeping thing," which, in the form of a quadrumanous creature, appeared as the last and highest of the series.

Again: the third and highest class of the fiat is described as **חַיְתוֹ אֶרֶץ**, *chayetho eretz*, "beast of earth," and the construct is written with Vau paragogic, which is a sign denoting its close connection with the earth—that the creature was animated earth, and nothing more. But in the creational record which describes them ages afterwards, the Vau has disappeared, and the designation is written

חַיַּת הָאָרֶץ, *chayyath ha-aretz*, "beast of the earth"; for in the symbolism the letter ה is a sign which denotes the presence of light,—here the light of instinct and craft which has now appeared in the class of creatures described, which are beasts of prey. And, in like manner, the presence of instinct and some degree of intelligence are signified by the ה prefixed in the creational record to *behemah*, "dumb beast," and to *adamâh* in *remes ha-adamâh* "creeping thing of the ground."

This "creeping thing" was the progenitor of man; and hence he is called the creeping thing of the *adamâh*, or "red ground," from which man—*adam*—was taken. And this is also indicated by the final letter of the word, He, being a *directive* sign, by which *adamah* has the significance of "manward";¹

¹ For He directive, see Ges., Heb. Gram., § 90, 2 a.

and "the creeping thing of the *adamâh*" is the creeping thing which is to become MAN.

For this reason his higher character is denoted by the use of the *masculine* gender in the term *remes* "creeping thing," and in the expression, *leminceu* "after *his* kind," while the inferiority of all other creatures of the earth is denoted by the use of *feminine* terms, and the expression, "after *her* kind." Accordingly, following this unbroken process of development, the Biblical account next describes the creation of man, the highest and noblest of all living creatures:

26. And Elohim saith, Let us make man in our image, as our likeness: and let them have dominion over fish of the sea, and over fowl of the heavens, and over dumb beast, and over all the earth, and over creeping thing that is creeping upon the earth.

Here the fiat is not addressed as before to the waters or to the earth; for the highest point that an animal belonging wholly to the dark earth could attain, had already been reached. The next higher stage in the development of life must necessarily be connected with the spirit world and God himself. Hence the consiliar form of the fiat which brings man with his *twofold* nature, earthly and spiritual, into existence: "Let *us* make man in *our* image as *our* likeness," in which the plural form has reference to Elohim as the God of nature, and to Yahveh as God determining between good and evil. But the knowledge of good and evil did not come to man till long after he was made. The power of distinguishing between them existed at first only as a

latent and germinal principle in his nature, but its presence is signified by the part Yahveh takes in the formation of man, as is shown by the use of the word "*us*," and by the number of the verse, *twenty-six*, which is the number of Yahveh's name.¹

The sun was both the symbol of Elohim and the "sign" of the living creatures which he made; and, accordingly, it follows that during this period his brightness was constantly increasing, and drawing towards its full perfection at the time of the creation of man. And the end of the solar day, when his bright orb rests upon the earth and irradiates it with his splendour, is typical of the end of the great creative day, when intellectual light irradiated a creature of the earth, and in this phase of the symbolism, when he is half above the horizon in the world of light, and half beneath it in the world of darkness, he is the sign of man with his twofold nature.²

The immediate progenitor of man, as his name, *adam*, shows, was "the creeping thing of the *adamâh*," and in his first movements as a child upon the ground (*adamâh*) he still exhibits the same posture and habit that characterized the infancy of his race. The erect position, which distinguishes him from all other living creatures, was the result of an instinctive tendency to stand on his feet, and was connected with a modification of his physical structure. Therefore, the expression used in the consiliar fiat, with

¹ יִהְיֶה י 10, ה 5, ו 6, ה 5, = 26. For the numerical value of the letters, see the Hebrew Alphabet, Appendix I.

² See Abram's place in the diagram showing the symbolism of the sons of Terah, Appendix IV.

reference to his formation, is "make" (*asah*), the same that in the preceding creational record describes the formation of the creatures of the earth "after their kind." And not only this, but in the expression, *naaseh adam*, "Let us make man," there is a paranomastic reference to *nasa*, "to set up, to erect," significant of setting "the creeping thing of the *adamah*" upright on his feet, and giving him a form and bearing which indicate his fitness for the high place he is to hold on the earth as the image of God, and the being who is to have "dominion over fish of the sea, and over fowl of the heavens, and over every creeping thing that is creeping upon the earth."

Not only is there a striking symbolological arrangement observed in this series, but the order in which man is to have dominion over the other living creatures is the same as that in which they were brought into existence, beginning with the "fish of the sea," and ending with "the creeping thing that is creeping upon the earth." The inferiority of this last to "the creeping thing of the *adamâh*" is indicated by the repetition of the word "creeping," denoting continuance of the habit, and by its belonging to the dark earth (*eretz*) instead of *adamâh*, the ruddy ground. Again: as we have seen in the different classes both of plants and animals, the higher forms are of later production than the lower, and have proceeded out of them; therefore man, the last and highest of all living creatures, must have proceeded from "the creeping thing of the *adamâh*," which, as the creational record shows, was the last and highest of all living creatures that preceded him. But, what is equally striking and important, the new

creature was to comprise a series of different races; and this is what is signified by the change from the singular term "man" to the plural "them," showing that these different races existed from the first.

The duality expressed in the first part of the fiat,—*"Let us make man in our image as our likeness,"* has reference to the twofold process of his physical formation, and the development within him of an intellectual principle. This, like the first production of living creatures, was the beginning of a new work, and hence his formation is described in the subsequent record by the word *yibra*, "createth":

27. And Elohim *createth* man in his own image, in the image of Elohim *createth* he him, male and female *createth* he them.

Here I must direct attention to the occurrence of the word "create" at *three* different points in the record of the work of Elohim, and that it is used to describe *three* different operations of the Divine power. First, in connection with "the heavens and the earth" (ver. 1),—the creation of bodies formed of simple, inorganic matter; second, in connection with living creatures (ver. 21),—*organic* matter having *life* and voluntary *motion*; and, third, in connection with man (ver. 27). But *three* is the sign of life both natural and *spiritual*; and, accordingly, at this point the word "create" occurs *three* times to indicate in the most significant form of the symbolism the creation of a being with an intellectual and spiritual nature, the crowning glory of Elohim's work.

This threefold statement is connected with the symbolism of the rising sun. His bright orb, which

was the source both of animal life and instinct, was also the source of the intellectual light which was beginning to dawn within the mind of man, and the "sign" of his change from a "creeping thing"—represented by the sun of night—into an erect and intelligent creature. And just as the creational record described the formation of the beast of the earth as the work of Elohim, so here it does the same with reference to man: "And Elohim createth man in his own image." The emphatic repetition, "in the image of Elohim createth he him," is made not only to add to its force, but to meet a requirement of the symbolism.

The final statement, "*male* and *female* createth he them," has reference to the presentation, in man as an erect creature, of those sexual distinctions which are less obvious in the natural position of the lower animals; and it indicates the germs of those notions in which the *moral* relations of the two sexes to each other had their origin. And this is why man alone is described as being created "*male* and *female*," and why the singular term "him" is here changed for the plural "them." The "sign" of this distinction is presented by the rising sun, the symbol of masculine power and energy, when he appears on the horizon and separates between the day and the night, the light and the darkness, of which the two sexes are the typical representatives.

Man's position as an erect being is significant of dominion over the earth and all living creatures, and, accordingly, this is now conferred upon him:

28. And Elohim blesseth them: and Elohim saith unto them, Be fruitful and multiply, and

replenish the earth and subdue it; and have dominion over fish of the sea, and over fowl of the heavens, and over every living thing that is creeping upon the earth.

The first part of this blessing has reference to man simply as a living creature, and, therefore, it is word for word the same as the blessing upon the living creatures of the waters, which shows man's connection with them. But his greater dignity is denoted by the fuller and more formal introduction,—"And Elohim blesseth them, and Elohim saith unto them," etc. But man is not only to multiply, and fill the earth, but he is to "subdue it." The Hebrew word here used, *kabash*, means literally "to tread upon, to trample under foot," and it is the Biblical way of describing man's change from "a creeping thing" to an intelligent creature walking erect upon the earth.

The living creatures over which he has dominion, are named in the same order as in the fiat, that is, the order of their creation; but the series consists of only *three* classes: fish of the sea, fowl of the heavens, and every living thing that creepeth upon the earth. Not only is this number required by the symbolism, but to indicate the greater difference between man and his quadrumanous congeners, the latter, which in the declaration of his dominion appended to the creative fiat, were still separately designated by a *masculine* term, *remes*, have here lost that distinction, and are included in one common class with the other creatures of the earth under a *feminine* term; and the word "creepeth" (*haromeseth*, literally, "the creeping") is used to

describe the movements of all alike, and mark their inferiority to the erect and lordly step of man.

The physical development and the habits of all living creatures are closely connected with their food; and thus much can be learned of the form and habits of the new creature that sprang from "the creeping thing of the adamah," by the nature of his food and his way of obtaining it. This is clearly stated in the declaration connected with the blessing which Elohim pronounced upon him:

29. And Elohim saith, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for food.

30. And to every beast of the earth, and to every fowl of the heavens, and to every thing that creepeth upon the earth, in which is the breath of life, every green herb for food: and it is so.

This shows that the new creature fed upon the seeds of the smaller plants and the fruits of trees, and that he was of arboreal habits. But the symbolism embodied in the written form of the declaration reveals much more. In the Hebrew text, immediately after the word *eseb*, "herb," there is a grammatical sign called a *pesiq* (|), which is a small upright stroke denoting a slight division in the text. This is to direct attention to the word *eseb*, that it is the *sixth* word of the verse; and, as such, it denotes a point in the symbolism corresponding to the completion of the six days' work, when

the earthly world begins to brighten with the intellectual and spiritual light of the seventh day, the germs of knowledge being signified by the seed of the *eseb*.

This is in accordance with its symbolism as a *flowering* plant, explained in the interpretation of the third day's work, where it was significant of the brightening light of morning; and the highest point of this symbolism was presented in the "tree bearing fruit whose seed is in itself," which was connected with the approaching light of the sun. And so here, where the tree with seed-bearing fruit is significant of intellectual and spiritual light. And just as the appearance of the fruit tree on the third day was recorded in the *twelfth* verse of the chapter, and the word "tree" itself was the *twelfth* word in the verse, so, here again, as required by the symbolism, it is the *twelfth* word,—this number being the sign of the cycle of the sun, the source of life and the symbol of spiritual light.

And, in accordance with this symbolism, the word *etz*, "tree," is here written with the article *He*, the sign of light; while the *eseb*, because of its being the *sixth* word, and, as such, having its symbological place beneath the horizon line, is written without it. But in the thirtieth verse, *eseb* is the *twelfth* word, and this signifies that it has reached a point in the symbolism in touch with the fruit tree, thus denoting the connection in their development.

This shows not only that at first man's natural food was seeds and fruits, but that he had learned to distinguish between the growing and the seeding condition of plants, and to know that fruits ripen in time; while the lower animals eat as they are

led by instinct, whatever the condition of the plants. This is why vegetable food only is here spoken of, and no mention is made of flesh,—the symbolism would not permit it. But further: man's eating of the "herb yielding seed" and of "the fruit of the tree whose seed is in itself," is significant of his having within him the *germs* of a spiritual life, and of those intellectual faculties by which he was to express his feelings and ideas by vocal sounds, and to transmit the knowledge of his individual experience from generation to generation, in all of which he is distinguished from other creatures of the earth, whose permanently dark mental condition is signified by their food,—“the green herb” only.

But his freedom from restraint is indicative of his want of reason. For the Elohist man of the first chapter of the book of Genesis *there was no law*. Moral consciousness had not yet dawned within him; therefore, he might eat of every herb which was upon the face of all the earth, and of the fruit of every tree.

The usual statement of approval, “And Elohim seeth that it is good,” which occurs at the end of every great period when Elohim contemplates his work, is here given in a more comprehensive and emphatic form:

31. And Elohim seeth everything that he hath made, and, behold, it is very good. And there is evening and there is morning, day the sixth.

The “evening” of this day was when all the living creatures of the land crept upon four feet with their

faces to the earth; the "morning" was when man, like the rising sun, lifted up his face to heaven, and stood and walked erect.

This brief account of the creation surpasses all human conception in the comprehensiveness and grandeur of its statements, and its revelations of the secrets of nature. Beginning with the operations by which the heavenly bodies and the earth were formed as vapoury masses in the dark abyss, the work of each creative day comes before us like the successive scenes in a great drama. It reveals itself in beauty with the appearance of light, and awes us with the great phenomena of the dividing between the waters; the surface of the earth shrinks into oceanic basins, and the dry land, black and bare, rises before us. The scene changes, and the earth is bright with verdure and flowers and fruit-bearing trees; the sun unveiled, and with increasing strength, sends forth his vitalizing rays; from him the light of life comes down to quicken the conceptive earth; the waters swarm with creeping things and fish, and birds fly in the air, and swift, four-footed creatures, of a thousand forms of strength and beauty appear upon the land. Last of all, the creeping thing of the *adamâh* stands upon his feet and becomes man, the lord and master of the earth.

But the first chapter of the book of Genesis describes the creation of the natural world only; and man, the last and highest creature of that world, is sull, like the lower animals around him, without the power of reasoning and without a moral sense. He is, however, close to the point where the germs of thought embody themselves in the beginnings of speech, of which "the fruit tree bearing fruit whose

seed is in itself" is the sign. The darkness of his original animal condition has nearly disappeared, and the light which is to make him an intellectual being with a moral sense is about to dawn upon him. And this is signified in the symbolism of the *last* word of the chapter, *shishshi*, "sixth,"—the day on which Elohim, the God of nature, ended his work—which is written *hashishshi*, "*the sixth*," with the article *He*, which is the sign of light; and, what gives additional significance to this symbolism, it occurs only in connection with the *sixth* day.

The great period of light to which it has reference begins in the second chapter, where Elohim, the God of nature, is said to have finished his work; and then another account is given of the formation of man, which is described as the work of Yahveh-Elohim, the God both of nature and of the law which determines between good and evil. But however different the two accounts of man's creation are, the interpretation will show that they are in accordance with each other, and that the work of Elohim passes into the work of Yahveh-Elohim, like the dawn from the darkness of night into the light of morning.

PART SECOND

GENESIS II

THE second chapter of Genesis begins with three verses covering the whole creative work of Elohim, and his subsequent rest:

1. And the heavens and the earth are finished and all the host of them.

2. And on the seventh day Elohim finisheth his work which he hath made; and he resteth on the seventh day from all his work which he hath made.

3. And Elohim blesseth the seventh day and halloweth it; because that in it he hath rested from all his work which Elohim had created to make.

The statement, "On the seventh day Elohim finisheth his work which he hath made; and he resteth on the seventh day from all his work which he hath made," which has occasioned so much perplexity to commentators, involves no contradiction.

The explanation is this: the work from which he rested on the seventh day is the purely Elohist work of the first chapter; and the work which he finished on the seventh day is the Yahveh-Elohist work belonging to that day.

Some hold that the proper place of these verses is in the first chapter, with which they are so closely connected. But the symbolism requires that the beginning of the second chapter shall be *in direct continuation* of the first, and that the part in question shall consist of *three* verses,—the number which is the sign of transition from darkness to light; and for this reason the name of Elohim occurs in these verses *three* times, to mark the exact point in the narrative at which his work as the God of nature passes into his work as Yahveh,¹ the God of law and order,—their unity being signified by the twofold name, Yahveh-Elohim.

Accordingly, here the Biblical narrative passes into another account of the creation, which begins with these words:

4. These are the generations of the heavens and of the earth in their being created, in the day of Yahveh-Elohim's making earth and heavens.²

¹ This is also signified by the number of words in the two verses in which the name of Elohim occurs, which is *twenty-six*, the number of Yahveh's name.

² No one has accounted for the order in the latter part of this verse being "earth and heavens," while in the former part it is "the heavens and the earth." The explanation of this is important, and it is in place to give it.

"The heavens and the earth," is the Elohist order; "earth and heavens" is Yahvistic. Hence the word "created" is used of the former; but the work of the latter,

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Yahveh is the God of light in its relation to darkness, and hence, in the verse which describes him, conjointly with Elohim, "making earth and heavens," and in which his name occurs for the first time, the letter ה (He)—which is the sign of dawning light—in the word בְּהִבְרָאם , *b'hibaram* "in their being created," to denote the faint beginning of this light, is written *small*.¹

But what are the heavens which are here spoken of as being made after the earth? The narrative gives an account of the earth's beginning, of Yahveh-Elohim's forming man of the dust of the ground, of his planting the garden of Eden, putting the man there, and of his forming the beasts of the field and the fowl of the air, and of his building a woman from the side of the man. The two great lights of the heavens and the stars stand in abeyance; for the word "heavens" does not refer to them, but to the creation in man of the mental and moral notions which constitute the heavens of the spiritual world.

This makes evident why the tree of life and the tree of the knowledge of good and evil have so important a place in the Yahvistic account of the creation, and also why, in the Yahvistic order, the earth precedes the heavens.

Both in the Elohist account of the creation, and in the Yahvistic, man has his origin in the earth,—

which is of a different kind, is "made." And this is why, in the preceding verse (the third), it is said of Elohim that "he hath rested from all his work which he had *created* to *make*."

¹ And the Massoretic *Qeri*, or authoritative note on the lower margin of the Hebrew text, expressly directs that the "He is to be small."

he is its dust; and, comprehensively, when the dust of the earth began to be, man was. Therefore, the Yahvistic account of his formation begins with the earth while it was yet a vapoury waste, and its meaning is twofold: first, it is descriptive of the physical formation of the earth, and of the events which took place in the early periods of its history; and, secondly, of the origin of man as a living creature, and of the growth within him of those mental and moral notions which have made him an intellectual and reasoning being.

Here I must point out that the first chapter of Genesis, besides being a record of the past work of creation, covers the whole history of the world, its end corresponding with the last chapter of the Apocalypse, with man a sinless being, and the earth a world of Edenic brightness and joy.

In this view the different days' works are symbolically significant of successive phases in the world's history; and the creation of man, which is recorded in the latter part of the chapter, corresponds to his second creation as a pure and spiritual being. Of the creative days of the first chapter, the Yahvistic account makes no mention, for in it they are all included in one great olamic day—the day of Yahveh-Elohim's making earth and heavens. These observations are all that is necessary here to explain the great differences which appear on the face of the two accounts, but which will be found in perfect harmony with each other, when they are interpreted aright.

The way for this is now sufficiently clear, and it lies along the line where the natural world and the moral and spiritual world meet and unite with each

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other.¹ This is seen in the twofold nature of man; and, accordingly, the Yahveh-Elohistic account of his creation is also descriptive of the creation of the earth; for man is the earth, as well as the living creature that was formed of its dust.

A twofold interpretation, therefore, must be made; and this is clearly signified by the twofold name here designating the Creator—Yahveh-Elohim.

Observing the Yahvistic order of proceeding, in this part of the present book I will give the *physical* interpretation of the account; and in the third part, the moral and spiritual interpretation,² in which is embodied the early history of man, and his development from a creature guided only by natural instinct, to his becoming a reasoning and religious being.

But the question may be asked, How can the story in the second and third chapters of Genesis, of the formation of man, of the garden of Eden with the tree of life and the tree of the knowledge of good and evil, of man's sin and his expulsion from the garden, of the guilt and punishment of Cain, and the occurrence of other events recorded in the subsequent chapters, possibly describe the

¹ This is beautifully signified in the symbolism of the word **בְּהִבָּרָאם** *b'hibaram*, "in their being created," where the two Beths represent, one, the house of the natural world, and the other the house of the moral and spiritual world, and the letter He, as before explained, is the sign of light between them. There is a reference to this symbolism in the name of *Beth-biri*, "House of my creation" (1 Chron. iv. 31).

² See in connection with this, 1 Cor. xv. 46: "That is not first which is spiritual, but that which is *natural*; then that which is spiritual."

formation of the earth, and the great changes in its condition in the earliest periods of its existence?

It is well to say a few words here by way of explanation, as it will serve to prepare the reader's mind for the interpretation which is to follow.

I have already stated in the introduction to the subject of this book, that man's first notions of the phenomena of nature were embodied in mythic stories, in which light, and darkness, and the sun, and the clouds, and the wind, and the bright dawn, and the sunset, are described as men and women, speaking and acting like them, giving birth to children, and doing good or evil. The folk-lore of all peoples abounds in stories of persons and events which, when interpreted, are found to be descriptive of the earth and the changes in its ordinary aspect and condition. This was notably the case in ancient Babylonia; and, as I before stated in the introduction to this subject, the narratives of the creation of the world, and of the events which occurred in the first periods of its history, which the Hebrew race brought with them from beyond the Euphrates, were naturally modified in course of time, and in the form given them in the sacred Hebrew writings they became, as their interpretation will show, a true statement of the events which took place.

The Yahveh-Elohistic account of the creation begins with a description of the earth when it was a vapoury waste:

5. No plant of the field is yet in the earth, and no herb of the field hath yet sprung up; for

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Yahveh-Elohim hath not caused it to rain upon the earth, and a man there is not to till the ground.

6. But a mist goeth up from the earth, and it hath watered the whole face of the ground.

7. And Yahveh-Elohim formeth the man—dust of the ground, and breatheth into his nostrils the breath of life, and the man becometh a living soul.

The statement that no plant was yet in the earth shows that the time to which it has reference preceded the morning of the third creative day; for then the earth was covered with grass and flowering herbs and fruit-bearing trees. And not only that, but as no rain had yet fallen, it was before it was covered with the waters of the seas—it was while the earth itself was an unformed mass of chaotic vapour. Therefore, when it is said that “no plant is yet in the earth,” it is a way of stating that the production of concrete matter in the mass of chaotic vapour had not yet taken place; for “plant” and “herb” are here used to designate the great vortices of elemental vapours by whose action the first forms of earthly matter were produced. The “mist which goeth up from the earth” is the vapour of the different elements; and its “watering the face of the ground” is descriptive of the forming of immense masses of molecular dust. Further: it is of importance to point out that the vapour goes up from the *earth*, which is *dark*; but it waters the *adamah*, the *red* ground, which is significant of the beginning of light. And at this point it is that Yahveh-Elohim

formeth the *man*—dust of the *adamah*,—and “breatheth into his nostrils the breath of life,”—of which light is the symbol,—“and the man becometh a living soul.” The nostrils of the man are the whirling masses of the vapoury earth, and Yahveh-Elohim’s breathing into them the breath of life is descriptive of the increasing intensity of their atomic action and vortical motion, and it indicates that the earth has become a luminous body.

8. And Yahveh-Elohim planteth a garden eastward in Eden, and there he putteth the man whom he hath formed.

9. And out of the ground maketh Yahveh-Elohim to grow every tree pleasant to the sight and good for food; and the tree of life in the midst of the garden, and the tree of the knowledge of good and evil.

10. And a river goeth out of Eden to water the garden, and from thence it is divided and becometh four heads.

11. The name of the one is Pîshon, that is it which compasseth the whole land of the Havilah, where the gold is.

12. And the gold of that land is good: there is the bēdolach and the stone shoham.

13. And the name of the second river is Gîhon: that is it which compasseth the whole land of Kûsh.

14. And the name of the third river is Hiddekel: that is it which goeth east of Asshur, and the fourth river is Euphrates.

The garden in which Yahveh-Elohim puts the man is the beautiful garden of light, whose shining groves surrounded the luminous earth, like the bright cloud groves of the west around the setting sun,—which was the Babylonian garden of the gods, and the prototype of the garden of Eden. The tree of life in the midst of the garden is the sunlike light of the luminous earth; and the tree of the knowledge of good and evil is the tree of light and darkness.

The river which came out of Eden to water the garden is the great river that issues from the depths of the abyss, and flows in four streams around the four sides of the earth, which the ancient Babylonians, who were the first to conceive of their existence, named after the four great rivers known to them.¹ The land of the Havilah, that is, "the circuit," is a conception of the north, where the sun goes *round about* the earth, and reappears in the east; and it shows that at this time the earth was revolving on its axis, which, at a later period, led to the succession of day and night. The gold which abounds there is the gold of the evening sunlight, and, as connected with the early history of the earth, the evening period of its sunlike light. The *bēdolach* is the transparent darkness of the evening sky, and the stone *shoham* the opalescent tints of morning; and they signify the production of concrete matter, and the formation of crystals, the beautiful symbols of imprisoned light.

15. And Yahveh-Elohim taketh the man,

¹ See Introduction.

and putteth him into the garden of Eden to dress it and to keep it.

16. And Yahveh-Elohim commanded the man, saying, Of every tree in the garden thou mayst freely eat;

17. But of the tree of the knowledge of good and evil, thou dost not eat of it; for in the day thou eatest of it, dying, thou dost die.

The commandment against eating of the tree of the knowledge of good and evil has reference to the time when the luminous earth would begin to lose its brightness, and its light be followed by the darkness which is death. Again: this tree is the symbol of day and night, and the sign of their beginning. But the rotation of the earth by which they were produced was accelerated more and more by the contraction of its fiery elements, and was affecting its stability. Therefore:

18. Yahveh-Elohim saith, It is not good that the man should be alone: I will make for him a helper corresponding to him.

19. And out of the ground Yahveh-Elohim formeth every beast of the field and every fowl of the heavens, and bringeth them unto the man, to see what he doth call them: and whatsoever the man calleth every living creature, that is the name thereof.

20. And the man giveth names to all cattle, and to fowl of the heavens, and to every beast of the field; but for the man hath not been found a helper corresponding to him.

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The cattle and beasts of the field which Yahveh-Elohim forms out of the ground, and brings to the man, are bodies of fiery, molten matter, which begin to appear like hills and hummocks upon its surface; and the fowl of the heavens are flaming bodies of like origin, thrown up by explosive outbursts towards the sky. But these had no effect in checking the great rapidity of the earth's rotation; and, after continuing for some time, the commotion they caused began to subside.

21. And Yahveh-Elohim causeth a deep sleep to fall upon the man, and he sleepeth; and he taketh one of his sides, and closeth up the flesh under it.

22. And the side which Yahveh-Elohim hath taken from the man, buildeth he into a woman, and bringeth her unto the man.

23. And the man saith, This now is bone of my bone and flesh of my flesh: for this she is called woman [*ishshah*], for from man [*ish*] she hath been taken.

The great event here described was the result of causes long in operation. When the earth was passing into a molten and plastic state and had become nearly spherical in shape towards the north, the south side of it remained for a time an open gulf of fire, of vast extent, into which great meteoric bodies from the flaming sky above were continually falling.¹ At last the rapidity of the earth's rota-

¹ It is thus described in the Book of Enoch (Charles' translation), where, after the angels had shown him the

tion rent this part of its surface asunder; it felt in,¹ and the great gulf was filled with molten matter from beneath. This completed the symmetrical

foundations of the earth and the phenomena connected with its formation, he says, "XVIII. 6. And I proceeded towards the *south*, and there it burns day and night, where there are seven mountains of magnificent stones, three towards the east and three towards the south. . . . 9. And I saw a flaming fire which was in all the mountains. 10. And I saw there a place, over against the great earth: there the heavens were gathered together. 11. And I saw a deep abyss, with pillars of heavenly fire, and among them I saw pillars of heavenly fire fall which were in number beyond count, alike towards the height and towards the depth. 12. And over that abyss I saw a place which had no firmament of the heaven above, and no foundation of the earth beneath it. . . . 14. And the angel said: 'This is the place where heaven and earth terminate, it serves for a prison for the stars of heaven and the host of heaven'. XIX. 1. And Uriel said to me, 'Here will stand the angels who have connected themselves with *women*, . . . (here will they stand) till the day of the great judgment.'"

The stars of heaven, here spoken of, are the flaming bodies of meteoric matter that fall into the great fiery gulf, which becomes their prison-house of darkness; and Uriel's words show that this side of the earth is connected with the symbolism of *woman*.

¹ Enoch (lvii. 1, 2) describes this terrific event as a great earthquake which shook the whole earth and changed the position of its axis:

"And it came to pass after this" (the opening of the jaws of Sheol) "that I saw again a host of waggons whereon men were riding, and they came on the wings of the wind from the East, and from the West to the *South*. And the noise of their waggons was heard, and when this turmoil took place the holy ones from the heaven remarked it, and *the pillars of the earth were moved from their place*, and (the sound thereof) was heard from the one extremity of heaven to the other in one day."

formation of the earth, and the side connected with the symbolism of woman¹ became the counterpart of the side connected with the symbolism of man.

Hence the words with which the man receives the woman, "This now is bone of my bone and flesh of my flesh,"—where the bone is the hard, solidifying parts of the earth, and the flesh the red molten matter beneath. The further statement, "For this she is called woman [*ishshah*], for from man [*ish*] she hath been taken," has more significance than appears on the face of the terms; for *ish*, now used for the first time for man, is derived from *esh*, "fire," and has reference to the elemental fire embodied in the Adamic earth.

And in the next verse:

24. Therefore doth a man leave his father and his mother and cleave unto his wife, and they have become one flesh,—

the word *ishshah*, "wife," signifies that she is the medium through which the lost light of the Adamic earth is to be renewed.

25. And they are both naked, the man and his wife, and are not ashamed.

This brings them into close relation to the serpent in the next chapter; for *arum*, "naked," which

¹ See in connection with this, "The *chambers* of the *south*." —Job ix. 9. The expression is comprehensive, but the symbolism is clear; and it may be remarked that the Hebrew word here used, *chadarim*, denoted originally a place surrounded with a wall or rampart, and then a chamber, or part of a tent or house, especially for women.

describes their condition, is the same word that is used of the serpent and rendered "subtle."

GENESIS III

1. And the serpent hath been subtle beyond every beast of the field which Yahveh-Elohim hath made, and he saith unto the woman, Is it so that Elohim hath said, Ye shall not eat of all the trees of the garden?

2. And the woman saith unto the serpent, Of the fruit of the trees of the garden we do eat;

3. But of the fruit of the tree which is in the midst of the garden, Elohim hath said, Ye do not eat of it nor touch it, lest ye die.

4. And the serpent saith, Dying, ye do not die;

5. For Elohim doth know that in the day ye eat of it your eyes shall be opened, and ye shall be as Elohim, knowing good and evil.

6. And the woman seeth that the tree is good for food, and that it is a delight to the eyes, and that the tree is to be desired to make one wise; and she taketh of its fruit and eateth, and giveth also to her husband with her, and he doth eat.

The serpent which has so important a place in this narrative is the serpent of darkness, and, therefore, he comes to the woman, who is connected in the symbolism with the darkness of the earth. The light that had made it luminous was now disappearing, and for her nothing but the mingled light and darkness of the tree of the knowledge of good and

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evil remained. And this tree is the dark earth, beautiful with the last gleams of dying light. The woman's eating of it first, and then giving to her husband, shows that the south side of the earth was the first to lose its light in the growing darkness.

7. And the eyes of them both are opened, and they know that they are naked, and they sew fig leaves together and make themselves aprons.

8. And they hear the voice of Yahveh-Elohim walking in the garden in the cool of the day; and the man and his wife hide themselves from the presence of Yahveh-Elohim amidst the trees of the garden.

9. And Yahveh-Elohim calleth unto the man, and saith unto him, Where art thou?

10. And he saith, I have heard thy voice in the garden, and I am afraid, for I am naked; and I hide myself.

11. And he saith, Who hath told thee that thou are naked? Hast thou eaten of the tree of which I have commanded thee that thou shouldst not eat?

12. And the man saith, The woman whom thou gavest to be with me, she hath given me of the tree, and I have eaten.

13. And Yahveh-Elohim saith unto the woman, What is this thou hast done? and the woman saith, The serpent beguiled me, and I did eat.

14. And Yahveh-Elohim saith unto the serpent, Because thou hast done this, cursed art thou from among all cattle, and from every beast

of the field; upon thy belly dost thou go, and dust dost thou eat all the days of thy life.

15. And I put enmity between thee and the woman, and between thy seed and her seed: he doth bruise thy head, and thou dost bruise his heel.

16. And unto the woman he saith, I do greatly multiply thy pain and thy conception: in pain dost thou bring forth children; and thy desire is to thy husband, and he doth rule over thee.

17. And unto the man he saith, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou dost not eat of it: cursed is the ground for thy sake; in toil thou dost eat of it all the days of thy life;

18. Thorns also and thistles it doth bring forth to thee; and thou dost eat the herb of the field;

19. In the sweat of thy face thou dost eat bread till thy return unto the ground; for out of it thou hast been taken: for dust thou art, and unto dust dost thou return.

20. And the man calleth his wife's name Hhavvah [Source of life]; because she is the mother of all living.

21. And Yahveh-Elohim maketh for the man and his wife coats of skin, and putteth them on them.

The fig leaves with which they make themselves aprons are the first dusky films that appeared on

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the surface of the molten earth; the voice of Yahveh-Elohim walking in the garden is the sound of the great wind that began to rush around the earth; and it is this wind which causes "the cool of the day," when the intense heat of the earth was beginning to abate. The trees in the midst of which they hide themselves from the presence of Yahveh-Elohim are the dark cloud groves of dust from its dying fires.

The curse pronounced upon the serpent for the part he has taken in destroying the brightness of the earth applies to him not only as the serpent of the dark night which had settled down upon it, but also as the great serpent of the abyss.¹ For the Hebrew word *arum*, rendered "subtle," denotes, in its physical sense, an exceedingly thin and attenuated state of matter; and it is accurately descriptive of the thin chaotic element in which all forms of matter were at first produced, and to which they will ultimately return. Of this element, as it exists in the depths of space, the serpent of chaos or the abyss is the symbol. His food is the dust of dead and dying worlds; and, therefore, the curse pronounced upon him is, that he shall go upon his belly and *eat dust* all the days of his life.

The symbolism that brought the serpent into close relation to the woman ends with the disappearance from the earth of the chaotic conditions with which she had been connected; and the principle of law and order, with which she is henceforth to be associated, necessarily puts her and her seed and the

¹ Hence he does not and cannot know Yahveh, the God of law and order, but only Elohim, the God of nature; and in this he is followed by the woman as the symbolism requires.

serpent and his seed in opposition to each other. Hence the lasting enmity between them. Her seed is to bruise the serpent's head, and the serpent is to bruise his heel. The great event to which this has reference is the most important in the physical history of the earth.

The punishment of the woman—that her pain and her conception are to be multiplied, and that in pain she is to bring forth children—is descriptive of the throes and convulsions of the groaning earth in the formation and upheaval of new lands, and the birth of hills and mountains. And her desire towards her husband is the greater power by which the south side of the earth, now no longer an open gulf, but a hemispherical mass of molten matter, is drawn towards the north side, and held steadfastly to it.

But while the punishment of the woman is connected with the *beginning* of life, that of the man is connected with its evils and its *end*. The curse put on the ground for his eating of the tree of the knowledge of good and evil is the curse of darkness; the thorn and thistle it brings forth are branching streams and outflows of fiery matter which harden on its black and broken surface; and the herb of the field is the outgrowth of weaker parts of its crust, which are eaten away by the fires of the earth. The sweat of his face is the raindrops which fall from the sky, and the bread he eats is the clouds, which diminish as the raindrops fall.¹ And his life, that is, the lifetime of the earth, is to end, as it began, in

¹ What gives additional effect to this remarkable symbolism, is that the clouds are so often seen piled up like heaps of rounded loaves in the sky.

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the dust of the *adamah*, the elementary atoms out of which the earth was brought into existence.

But death and life, like night and day, are alternate, and pass into each other; and just as in the beginning, light had its origin in the dark depths of the abyss, so, in the early period of the earth's history, when its sunlike brightness had died out, it is in the dark, inorganic matter, which represents the feminine element in its formation, that the light of life must necessarily begin. Therefore, the man calls his wife's name *Hhavvah*, "Source of life," because she is the mother of all living. And the statement that Yahveh-Elohim made coats of skin for the man and his wife, and put them on them, is descriptive of the formation of the crust of the earth, which is a sign both of the darkness of death, and of the life that is latent in all earthly matter.

22. And Yahveh-Elohim saith, Behold, the man hath become as one of us,¹ to know good and evil; and, now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever,—

The abrupt breaking off of the utterance denotes a transposition in the seat of the tree of life. At first this tree was the sunlike light of the luminous earth, and when that disappeared, the symbolism passed to the sun, by whose vitalizing rays the dark earth was to rejoice in the light of life. This is shown by a great event which occurred at this time. The moon, which was formed of the dark earth, and

¹ That is, of the two sides of the Divine nature. The reference is to Yahveh, the God of law, who determines between light and darkness, good and evil.

still connected with it, was on the verge of mounting upwards to the sky, where her dark body, bright with the light of the sun, made her the sign of the dark earth bright with the light of life. It is when this event is beginning to take place that Yahveh-Elohim is speaking, and the abrupt breaking off of his words is the sign of the moon's breaking off from the earth.

23. And Yahveh-Elohim sendeth him forth from the garden of Eden to till the ground from which he hath been taken.

This applies both to the typical man and his sign the moon; and has reference to the breaking and grinding down of the hard black mountains and rocks of the earth's surface, by the lower part of the moon's body, which, like a great drag, was still in contact with the earth, as she began to roll around it. But, as the moon was driven further away, the long dragging part was broken asunder, and the moon rose upwards to the sky.¹ And this removes the veil of mystery from the symbolism of the next verse:

24. And he driveth out the man, and he placeth at the east of the garden of Eden the cherubim and the shining sword which turns itself round to keep the way of the tree of life.

The cherubim are symbolic conceptions of the two hemispheres of darkness and light,² and the shin-

¹ For the full account of the phenomena connected with the formation of the moon and her becoming an orb of light, see the interpretation of the tenth chapter.

² I have now a work partly written which will give a

ing sword which turns itself round is the crescent-shaped blade of light on the edge of the new moon, which smites the power of darkness,¹ and keeps the way to the tree of life, which is the life-giving sun.

GENESIS IV

1. And the man hath known Hhavvah his wife, and she conceiveth and beareth Cain [*Qayin*], and saith, I have gotten a man with Yahveh.

2. And again she beareth his brother Abel [*Habel*]. And Abel is a feeder of flocks, but Cain is a tiller of the ground.

3. And it cometh to pass at the end of days that Cain bringeth of the fruit of the ground an offering unto Yahveh.

4. And Abel, he also hath brought of the firstlings of his flock, and of their choice ones. And Yahveh looketh unto Abel and to his offering:

5. But unto Cain and to his offering he hath not looked; and Cain is very wroth, and his countenance falleth.

6. And Yahveh saith unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, is there not a lifting up? and if thou doest not well, sin lieth at the door:

complete interpretation of the imagery of the cherubim as they appear in the symbolism of the Bible.

¹ The sword with which the Babylonian god Merodach is armed in his great conflict with the dragon of darkness is shown by the cylinders and bas-reliefs to have been curved like a *sickle*.

and unto thee is its desire, but thou shalt rule over it.

8. And Cain saith unto Abel his brother,—
And it cometh to pass when they are in the field,
that Cain riseth up against Abel his brother, and
slayeth him.

9. And Yahveh saith unto Cain, Where is
Abel thy brother? And he saith, I know not:
am I my brother's keeper?

10. And he saith, What hast thou done? the
voice of thy brother's blood crieth unto me from
the ground.

Here the statement, "The man hath known Hhava-his wife," has reference to the effect the rapid rotation of the earth had upon the molten matter with which the great fiery gulf was filled, and which was connected with the symbolism of the woman. This had been constantly increasing, and after her formation, its excessive rapidity burst open the solidifying surface and threw up a great mass of molten matter and of the dark crust of the earth. And this is Cain. Accordingly, the woman says, "I have gotten a man with Yahveh"; for Yahveh is the God of law and order, who governs the phenomena of the earth's movements. The name of Cain signifies "the gotten one," and he is the seed of the woman which is to bruise the serpent's head.

The continued action of the same cause afterwards brought forth another body of molten matter, of less size, but brighter than the former; and this is Abel (Heb. *Habel*, the weak one). The flocks he feeds are the heaps and hillocks of glowing matter,

which spread in all directions around him, and whose brightness is acceptable to the God of light. Hence Yahveh looks with favour on the offering of Abel, and not on the offering of Cain, which consists of parts of the dark crust of the earth, and signifies a connection with evil.

"And Cain is very wroth and his countenance falleth." This, when rendered in the strict literal sense of the Hebrew words, is, "And to Cain it burneth all round about, and his countenance falleth," that is, becomes dark and threatening.

Yahveh's question as to his doing well, or not well, has reference to his course from this time on. If it be in accordance with the light of heaven, there will be a *lifting up*; and if not, "sin,"¹ that is, the power of the dark earth to hold him by its gravity, "lieth at the door." This power is great, but he is to overcome it.

The words of Cain to Abel his brother are not given; for while he is on the point of speaking, with his mighty weight pressing upon Abel, the crust of the earth gives way, and the blood of Abel, which is a flood of liquid fire, is poured out upon the ground.² This explains the door or opening spoken of by Yahveh, and it is the turning-point in Cain's history.

The punishment which Yahveh pronounces upon Cain is the direct result of the act he has committed:

¹ The Hebrew term is *chattath*, the radical meaning of which is "a miss, a misstep, a shooting in a wrong direction" (Ges., *Lex.*).

² Abel represents the last light of the tree of life as symbolized by the luminous earth; hence he is spoken of as the "*righteous Abel*" (Matt. xxiii. 35), and is slain by Cain, who represents the tree of the knowledge of good and evil.

11. Cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand.

12. When thou tillest the ground, it doth not henceforth yield unto thee her strength; *a fugitive* and *a wanderer* thou art in the earth.

13. And Cain saith unto Yahveh, My punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the ground; and from thy face I am hid; and I am *a fugitive* and *a wanderer* in the earth; and it is that whosoever findeth me doth slay me.

15. And Yahveh saith unto him, Therefore whosoever slayeth Cain, vengeance is required sevenfold. And Yahveh appointed a sign for Cain, that none finding him should slay him.

Seven (3 + 4) is the sign of the upper world of light,¹ and he who slays Cain, the typical representative of the dark earth and the lower world, by that very act necessarily makes a *sevenfold* avengement.

16. And Cain goeth forth from the presence of Yahveh, and dwelleth in the land of Nod, on the east of Eden.

The land of Nod derives its name from the verb *nud*, which signifies (1) "to move up and down, to and fro, to be shaken"; (2) "to be driven about, to wander"; and *ned*, another derivation from the same

¹ See the diagram in Appendix I. on the Symbolism of Numbers.

root, denotes "a heap, a mound, so called from the waving and trembling motion of clay, mud, etc." These definitions of the lexicon (Ges.), which are embodied in the name of the land of Nod, describe most strikingly the condition of the unstable surface of the earth when Cain became a wanderer upon it.

17. And Cain knoweth his wife, and she conceiveth, and bareth Enoch [*Hhanoch*]; and he buildeth a city, and calleth the name of the city after the name of his son Enoch.

Cain's wife is the lower part of the unstable, shifting body which bears his name; and she is to him what the lower side of the earth was to Adam. As the increasing rapidity of the earth's rotation caused a gradual rising up of the great moving body, the part connecting it with the earth contracted, and the lower end formed a second and smaller mountain-like body; and this is the son which Cain's wife bears to him. Around it there was a great ring formed by broken rocks, and fragments of the earth's crust; and this is the city which Cain built,¹ and called after the name of his son,—Enoch, which denotes what is dedicated, the dedication being, as the symbolism shows, to the dark earth.

18. And unto Enoch is born Irad: and Irad begetteth Mehuyael; and Mehuyael begetteth Methushael; and Methushael begetteth Lamek.

The name Irad, which denotes a young wild ass, an animal restless of restraint, is descriptive of the

¹ Gesenius describes the primitive city as "a place, enclosure, surrounded by a mound or wall."

efforts which the great unstable body made to move about upon the earth.

Irak is followed by Mehuyael, whose name is derived from the verb *machah*, "to strike, to rub down," and thus to destroy or remove by striking and abrasion; and it is descriptive of the breaking off of the great angular projections of the shifting body, by the tossings and overturnings which reduced it to a roughly rounded shape. Hence his name may be taken to signify, "Shapen by El."¹

The approach to a spherical shape made by the moving body in the time of Mehuyael is completed in his son Methushael, "the man of El," whose symbol is a sphere. Hence the occurrence in the *middle* of his name of the letter Shin, which is the sign of Shemesh, the full-orbed sun; and the numerical value of this letter, 300, makes the number of Methushael's name to be 777, the highest symbolical form of *seven*, which was given as a sign to Cain, that he should not perish.

The reader has, no doubt, now begun to see that the history of Cain is the history of the origin and formation of the moon. The further phenomena described

¹ In this the principle of law and order is to some extent involved, which implies the co-operation of Yahveh; and it is to indicate this that the name of Mehuyael is here written in two ways, first, with the letter Vau (= 6) after

Heth, מְחִיָּאֵל; and then, with a dagheshed Yodh (= 20)

after Heth, מְחִיָּאֵל, the number denoted by these two letters, *twenty-six*, being the number of Yahveh's name, and the sign of his co-operation in the phenomena connected with Mehuyael.

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in this astonishing and marvellous narrative, I will explain in connection with the history of Lamek, whose name denotes one who is young and strong.

19. Lamek taketh unto him two wives: the name of the one is Adah, and the name of the other Tzillah.

20. And Adah bareth Yabal: he is the father of those who dwell in tents and have flocks.

21. And the name of his brother is Yubal: he is the father of all handling harp and pipe.

22. And Tzillah, she also beareth Tubal-Cain, forger of all cutting things of copper and iron: and the sister of Tubal-Cain is Naamah.

The two wives of Lamek, Adah and Tzillah, are faint conceptions of the light and darkness, which appear in the symbolism of Cain. Adah, whose name is significant of passing beauty, is the soft light of the sky seen around the upper part of the great body, and which is soon to disappear; and Tzillah, the dusky one, is the darkness at its base. Hence Adah gives birth to Yabal, whose name signifies "a flowing," and it is he who brings the first visible clouds into existence around its lofty summit; the canopy they form overhead is the tent of the dweller, and the light clouds around it are the fleecy flocks.

The name of his brother Yubal is derived also from the verb *yabal*, "to flow," and has reference to the flowing of sounds, as in music. Hence Yubal is "the father of all handling harp and pipe"; by which is here meant the sounds produced by the crushing and grinding of the great moving body,

and the continuous roaring of blazing fires and volcanic vents.

The son of the dusky Tzillah is Tubal-Cain, that is, Tubal the pounder (from *Qin*, to beat, to pound); hence he is described as the forger, or hammerer-out of all cutting things of copper and iron. But Tubal itself is derived from the root *tub*, "to turn back, to return"; and Tubal-Cain is the returning pounder, the great body which is now whirling around the earth, but not altogether clear of it, and striking it from time to time. The "cutting things of copper and iron" are the hills and ridges of hard rock, red with internal heat or black from the burnt-out fires, with which the moon cut down the great mountains of the dark earth, as she swept around it.

Naamah, the lovely one, the sister of Tubal-Cain, is the moon when she rises clear of the earth, as a spherical body, wrapped in a covering of white, fleecy clouds,¹ ascending to the sky. And this is the reason why the sister of Tubal-Cain is mentioned this once, and never afterwards.

23. And Lamek saith unto his wives:
Adah and Tzillah, hear my voice;
Ye wives of Lamek, give ear to what I say:
I have slain a man to my wounding,
And a young man to my hurt.
24. Because *sevenfold* is the vengeance for Cain,
For Lamek it is *seventy* and *sevenfold*.

The first step in the interpretation of this hitherto inexplicable song takes us back to Tubal-Cain. He

¹ In this we have the origin of the rabbinical story which ascribed to Naamah *the invention of spinning wool*.

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is described as being "a forger of all cutting things of copper and iron"; and these, as I have shown, are the hills and ridges of hard rock, with which the moon cut down the great mountains of the earth, and channelled its incinerated surface. But a like effect was produced in turn in the body of the moon by the mountains and ridges of the earth; and this twofold action is described in the twofold meaning of the word *choresh*, which denotes both a cutting instrument, and the cutting made.

This cutting, like the action of Cain in crushing the weaker Abel, is described as slaughter; and the man whom Lamek has slain to his own wounding is the dark earth; and the young man is his own son, Tubal-Cain, who is slain to (or for) his father's hurt. The word here rendered "hurt" is *chaburath*, which is derived from *chabar*, a root signifying (1) *to be joined together*; (2) *to bind with a spell*; and (3) *to be marked with lines or stripes, or the bruises made by blows*,—all of which are present in the phenomena which the word is intended to describe. In the first stage, the earth and its associate body are *joined together*; in the second, they are *held by the spell of gravity*; and the third is seen in mountain ridges and long lines of rocky hills and valleys.

In this great conflict and its result, we have the fulfilment of the promise made to the woman, that her seed should bruise the head of the serpent,—the power of darkness and disorder that dominated the earth; and the serpent should bruise his heel,—the last part of the moon that left its broken fragments on the earth, as it rose to the heavens above.

In this also the symbolism is twofold; for the same Hebrew word that describes the action of the serpent,

describes also the action of his destroyer. The word is *shuph*, which, to use the definition of the lexicon (Ges.), signifies "to *scrape*, to *rub*; then to *injure* by *rubbing*, to *bruise*, to *beat*." This describes exactly the action of the moon in its abrading course around the earth, when it swept away the heads of the highest mountains and ground down beneath it the solid rocks of the hills.

Finally, in the address of Lamek to his wives, the Aleph in the word **הָאֵנָה**, *haazenah*, "Give ear," is required by the authoritative massoretic note on the letter to be regarded as *quiescent*, that is, its power is to belong to the preceding letter He, which is the *middle letter* in the verse, and the sign of approaching *light*. The explanation of this symbolism and its significance is this: Aleph is the sign of Elohim, the God of nature, and, accordingly, the word in which this sign occurs is the *tenth* word of the verse, and *ten* denotes a cycle of the earth. The letter Aleph is also the sign of a *new beginning*, and therefore is the *first* letter of the latter half of the verse. This consists of *seven* words, the number which is the sign of the upper world of light, and of the preservation of Cain's life; and the quiescent Aleph denotes the point in the symbolism at which the moon *begins* to rise from the earth¹ on her way to become an orb of light.

¹ It is evident from its taking all the six generations of Cain, and from the many phases of the symbolism, that the moon was not *thrown off* from the earth, like a huge projectile; but that it was by a slow and gradual increase in the orbit of her revolution she reached her present height in the heavens.

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During the long period which ended with this great event, other changes were taking place in the earth, which the narrative now describes:

25. Adam knoweth his wife again, and she beareth a son, and calleth his name Sheth: For Elohim hath appointed to me another seed instead of Abel; for Cain had slain him.

26. And to Sheth, to him also hath been born a son; and he calleth his name Enosh: then it began to be in the name of Yahveh.

Sheth is the *third* son of Adam and his wife, and as such his birth is significant of the beginning of a period of stability and order in the earth. This is also signified by his name, Sheth, which is derived from the verb *shith*, "to set, to put, to place; to set in array, to found, to appoint *with reference to something that is to be permanent*" (Ges.). Hence the significance of the words, "Elohim hath appointed (*shath*) to me another seed instead of Abel." *Sheth* also denotes a buttock, and the birth of Sheth denotes the formation of the buttocks of the earth, those solid parts which establish its strength. Therefore it is that Hhavvah here uses the name of Elohim, the God of strength, instead of the name of Yahveh. But the relation between the two is shown in the symbolism, by which the fully written name of Elohim is the *twenty-sixth* word from *haazenah*, in which the presence of Elohim is signified by the quiescent Aleph, the first letter of his name; and this number, *twenty-six*, is the numerical sign of Yahveh's name, and implies his co-operative presence.

Nor is this all. The name of Elohim is the *twelfth* word in the twenty-fifth verse, and *twelve* is the sign of a Yahvistic cycle; and, to crown all, there are just *twenty-six* verses in this Yahvistic chapter, and the last word is the name of Yahveh, who directs the revolutions by which law and order are established in the earth. And this is what is meant by the statement, "At that time it began to be in the name of Yahveh," that is, in accordance with the Yahvistic law of order.

Just as Sheth was the buttocks or strong parts of the earth at the ends of its axis, his son Enosh was the intermediate part in the equatorial regions, where the crust of the earth was yet thin and weak, and easily disturbed by its quick rotation. Hence the meaning of his name, "the frail or weak one."

In like manner the successive changes in the condition of the earth are represented by the names in the generations of Adam, given in the next chapter.

GENESIS V

1. This is the book of the generations of Adam. In the day that Elohim created Adam, in the likeness of Elohim he hath made him.

2. Male and female he hath created them, and he blesseth them, and calleth their name Adam, in the day they were created.

3. And Adam liveth a hundred and thirty years, and begetteth in his likeness, after his image; and calleth his name Sheth:

4. And the days of Adam after his begetting

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Sheth are eight hundred years, and he begetteth sons and daughters.

5. And all the days of Adam which he lived are nine hundred and thirty years; and he dieth.

6. And Sheth liveth a hundred and five years, and begetteth Enosh.

7. And Sheth liveth after his begetting Enosh eight hundred and seven years, and begetteth sons and daughters.

8. And all the days of Sheth are nine hundred and twelve years; and he dieth.

9. And Enosh liveth ninety years, and begetteth Cainan.

10. And Enosh liveth after his begetting Cainan eight hundred and fifteen years, and begetteth sons and daughters.

11. And all the days of Enosh are nine hundred and five years; and he dieth.

12. And Cainan liveth seventy years, and begetteth Mahalalel.

13. And Cainan liveth after his begetting Mahalalel eight hundred and forty years, and begetteth sons and daughters.

14. And all the days of Cainan are nine hundred and ten years; and he dieth.

15. And Mahalalel liveth sixty and five years, and begetteth Yared.

16. And Mahalalel liveth after his begetting Yared eight hundred and thirty years, and begetteth sons and daughters.

17. And all the days of Mahalalel are eight

hundred and ninety and five years; and he dieth.

18. And Yared liveth a hundred sixty and two years, and begetteth Enoch.

19. And Yared liveth after his begetting Enoch eight hundred years, and begetteth sons and daughters.

20. And all the days of Yared are nine hundred sixty and two years; and he dieth.

21. And Enoch liveth sixty and five years, and begetteth Methushelah.

22. And Enoch walketh with the Elohim after his begetting Methushelah three hundred years, and begetteth sons and daughters.

23. And all the days of Enoch are [Heb. *is*] three hundred sixty and five years.

24. And Enoch walketh with the Elohim: and he is not; for Elohim hath taken him.

25. And Methushelah liveth a hundred eighty and seven years, and begetteth **Lamek**.

26. And Methushelah liveth after his begetting Lamek seven hundred eighty and two years, and begetteth sons and daughters.

27. And all the days of Methushelah are nine hundred sixty and nine years; and he dieth.

28. And Lamek liveth a hundred eighty and two years, and begetteth a son.

29. And he calleth his name Noah, saying, This doth give us comfort for our works, and for the toil of our hands, because of the ground which Yahveh hath cursed.

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30. And Lamek liveth after his begetting Noah five hundred ninety and five years, and begetteth sons and daughters.

31. And all the days of Lamek are seven hundred seventy and seven years; and he dieth.

32. And Noah is five hundred years old: and Noah begetteth Shem, Ham, and Yapheth.

From what has been said above of the origin and history of Cain, it is easy to understand how the names of his descendants should resemble so closely those of the descendants of Adam as given in the book of his generations, and in two instances should be exactly the same.

Adam's begetting sons and daughters is descriptive of the changes which took place in the surface of the earth, some parts being upheaved, which are the sons, and other parts depressed, which are the daughters. And when the conditions connected with his name end, he dies. And so of all the other patriarchs.

The connection of Sheth with the physical formation of the earth, I have already explained; and also that of Enosh, whose name is descriptive of the first weak crust of the equatorial parts of the earth. The name of his son, Cainan, is closely connected with Cain, the smiter, and is descriptive of the earth's crust at a later time, when it had increased in thickness, but was yet unable to resist the undulatory action caused by the earth's rotation, and the violent upheavals and explosions from internal disturbances, by which it was broken to pieces, which were driven one against another.

Mahalalel is the fifth in the generations of Adam,

and, in accordance with the symbolism of the number *five*, his name is significant of strength and brightness. During the occurrence of the events already described, changes had been taking place in the condition of the atmosphere which surrounded the earth. The immense volumes of volcanic dust and ashes had begun to disappear, the glowing orb of the sun was seen surrounded with fiery clouds, and when he sank beneath the horizon, innumerable blazing meteors and luminous vapours encircled the earth with light. Thus it was that the fifth of the great patriarchs received the name of Mahalalel, "the brightness of El."

With this his son Yared is also closely connected; for round about the earth, and in the regions of space traversed by it, the heavens were ablaze with great meteors which were continually falling in countless numbers upon the earth. Hence the name of Yared, which means a descending or falling down.

In course of time the blazing meteors diminished greatly in numbers, the sky was becoming clear, and the sun increasing in brightness. Thus the earth was brought into a closer connection, as it were, with the etherial heavens, through which it passed in making its circuit round the sun. This connection corresponds to the dedication of a building to the heavenly powers, and therefore the name of the seventh patriarch is Enoch, which means "dedication." Physically, Enoch is the air—the breath of life—which surrounds the earth and blends with the infinitely subtile elements of space, which are immediately connected with the spirit of Elohim. Therefore it is said that "Enoch walketh with the Elohim¹;

¹ This is the first time that the name of Elohim is written with the article He, which is here a sign in the symbolism.

and he is not, for *Elohim hath taken him.*" Again: the sun is the symbol of Elohim, with whom Enoch walked; and, consequently, "all the days of Enoch are *three hundred sixty and five years,*" a number which coincides with that of the days in the earth's revolution around the sun. And it is to indicate the equivalence in the symbolism of one day to a year, that the sacred text has, "all the days of Enoch *is,*" and not *are*, as the grammatical relation requires.

Notwithstanding the increased thickness of the crust of the earth, it was rent in numberless places by fissures and cavities connected with its internal fires, and everywhere perforated with volcanic vents, from which it was continually sending forth fragments of fiery rocks, and darting flames. This was the state of the earth during the days of the son of Enoch; and hence he is named Methushelah, "the man of the dart." And, accordingly, the days of Methushelah ended with the flood, when the darting flames were extinguished by the waters.

The name of Lamek, as already explained, denotes a union of youth and strength, and is appropriately given to the strong young earth. This approach to a stable condition finds expression in the name he gives his son, Noah, which signifies "*rest,*" and conveys also the sense of comforting. Like Lamek the Cainite, Noah has three sons,—Shem, Ham, and Yapheth. Shem represents the highest and oldest parts of the earth's surface, Ham the dark plutonic parts, and Yapheth, as his name signifies, the spreading lands which beautify the earth.

It is scarcely necessary to say that the numbers connected with the lives of the Adamic patriarchs

are symbolic signs indicating the character and duration of the conditions described by their names.

GENESIS VI

1. And it cometh to pass that men have begun to multiply on the face of the ground, and daughters have been born unto them.

2. And sons of the Elohim see the daughters of men that they are fair, and they take to themselves wives of all whom they have chosen.

3. And Yahveh saith, My spirit doth not strive with man for ever: in their erring he is flesh; and his days shall be a hundred and twenty years.

4. There were giants in the earth in those days, and also after that when sons of the Elohim come in unto the daughters of men, and they bare unto them: these are the mighty ones which are from of old, men of renown.

I have already stated in the interpretation of the fourth verse of the preceding chapter, that the sons and daughters of Adam are parts of the earth's surface, and are represented by hills and hollows. The sons of the Elohim are the bright meteoric bodies which fell down from the heavens, and the beautiful daughters of the Adam with whom they united themselves are the open cavities of the earth, bright with internal fires.

It was a period typical of disorder and wickedness, and therefore displeasing to Yahveh. "And Yahveh saith, My spirit doth not strive with man

for ever: in their erring he is flesh; and his days shall be a hundred and twenty years." This is a symbolic number produced by the sign of the cycle of the earth, *ten*, and the sign of the cycle of the sun and moon, *twelve*, multiplied together; and it denotes that the present struggle between the powers of order and the powers of disorder and destruction will continue only for a time.

The great rapidity of the earth's rotation was throwing up the molten matter beneath its surface in wave-like movements, which broke the crust to pieces, piled in huge and scattered heaps. It was necessary to prevent this work of destruction by causes which would increase the strength of the earth's crust, and check the rapidity of its rotation. This could be done by bringing a great flood of waters upon the earth, and by the retarding tides which would be produced by the attraction of the sun and moon. Hence the introduction of the sign of their cycle in the symbolism. The molten matter, which formed the underside of the crust of the earth, is the "flesh" which yielded easily to the destructive power of its rotation; and it is the same as that with which Elohim closed up the side of Adam.

The "giants" or *nephilim* which were upon the earth in those days are the remains of its original fires which still issue from unclosed outlets in its surface, and appear as towering forms of flame. Akin to them are the *gibborim*, "the mighty ones," which the daughters of the Adam bare to the sons of the Elohim, and which are the volcanic mountains with their heads of fire. This makes clear the meaning of the statement that the *nephilim* were upon the earth before that time and also afterwards.

5. And Yahveh seeth that the wickedness of man is great in the earth, and that every imagination of the thoughts of his heart is only evil continually.

6. And Yahveh repenteth that he hath made man on the earth, and it grieveth him at his heart.

7. And Yahveh saith, I will destroy man whom I have created off the face of the ground; both man, and beast, and creeping thing, and fowl of the heavens; for I repent that I have made them.

8. But Noah findeth grace in the eyes of Yahveh.

The word *raath*, rendered "wickedness" above, is derived from the root *raa*, the primary meaning of which is "to break, to break in pieces"; and hence the meaning of wickedness. It is descriptive here of the broken and confused condition of the earth's crust, which resulted from internal disturbances; and this is what is meant by the statement, "every imagination of the thoughts of his *heart* is only evil continually." Man and beast and creeping thing, which Yahveh declares he will destroy, are figurative expressions for objects on the earth's surface; and the fowl of the heavens are masses of flaming matter thrown up by its innumerable volcanic vents high overhead, and falling again upon it.

9. These are the generations of Noah. Noah is a righteous man, and perfect in his generations: and Noah hath walked with the Elohim.

10. And Noah begetteth three sons, Shem, Ham, and Yapheth.

11. And the earth is corrupt before the Elohim, and the earth is filled with violence.

12. And Elohim seeth the earth, and, behold, it is corrupt; for all flesh hath corrupted its way upon the earth.

13. And Elohim saith unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.

It has already been shown in the interpretation of the fifth chapter, that Noah is a conception of the earth; and his name, which is significant of rest, was given to denote that in his days the earth should have rest and peace. Here, in connection with this figurative impersonation, it is stated that he is "a righteous man, and perfect in his generations." The word rendered "generations" is *dor*, which is derived from the verb *dur*, "*to move round in a circle, to go round*"; and *dor* is clearly intended to describe the rotation of the earth on its axis, and its revolution around the sun. And, what gives additional significance to this, the word *dor* occurs here for the *first* time. The word *tzaddiq*, "righteous, upright," may also be regarded as signifying that the earth's axis at that time was perpendicular (or nearly so) to the plane of its orbit; for Noah was *perfect* in his generations (literally, "*in his turnings*"), and thus Noah, like Enoch, "walked with the Elohim."

The Hebrew word used to describe the corrupt

state of the earth is *tischath*, which primarily means "a casting down"; and it has reference to the casting down of great masses of rock into the yawning gulfs made by the contraction of the earth's crust, and to the sinking of its surface into great hollows rent with fissures and chasms.

In the part of the narrative just given, there is a marked difference between what is said of Yahveh and what is said of Elohim. But it is purely symbolical, and in accordance with the twofold interpretation which the narrative requires. Yahveh, the God of law and order, "seeth that *the wickedness of man* is great in the earth, and that every imagination of the thoughts of *his heart* is only evil continually. And Yahveh repenteth that he hath made *man*." "And Yahveh saith, I will *destroy man* whom I have created off the face of the ground; both *man*, and *beast*, and *creeping thing*, and *fowl of the heavens*." But Elohim, the God of material nature, never mentions *man*. It is "*the earth* which is corrupt before Elohim," and it is "*the earth* which is filled with violence." Man and beast are spoken of only as "flesh," and they are to be destroyed *with the earth*. And it is Elohim, who is going to destroy the earth, who gives Noah the command to build the ark:

14. Make thee an ark of gopher wood; cells shalt thou make in the ark, and shalt pitch it within and without with pitch.

15. And this is how thou shalt make it: the length of the ark, three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

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16. A light shalt thou make to the ark, and to a cubit shalt thou finish it from above; and the door of the ark thou shalt set in the side thereof; with lower, second, and third [stories] shalt thou make it.

17. And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under the heavens; every thing that is in the earth shall die.

18. But I will establish my covenant with thee, and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female.

20. Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive.

21. And take thou unto thee of all food that is eaten, and gather it to thee: and it shall be for food for thee and for them.

22. And Noah doth according to all that Elohim commandeth him, so hath he done.

Just here it is enough to say of the ark that it is a symbolic conception; but attention must be specially directed to the statement, "I do bring *the flood* of waters upon the earth." The word for "flood," *mabbul*, occurs here for the first time; and

yet it is spoken of as "*the flood*" (*hammabbul*), as of an event about which something was already known. This shows that there were already in the heavens signs of its coming, of which I will speak hereafter. But a few points in the symbolism of the narrative may here be noticed.

The number of the chapter, *six*, is the sign of the earth in a state of disorder and confusion; and in keeping with the punishment which Elohim, the God of nature, has just pronounced upon it, it ends with the *twenty-second* verse, a number which is the sign of midnight, and of the dark waters of death. But it is also the turning-point towards the dawn, as the ark of safety signifies.

This completes the interpretation of the sixth chapter; and, in accordance with the twofold character of the symbolism, it is evident that at this point the narrative must pass from Elohim to Yahveh. Therefore the next chapter, the number of which, *seven*, is a Yahvistic sign, begins with Yahveh taking up Elohim's words, and repeating the command to Noah and his house to enter the ark.

GENESIS VII

1. And Yahveh saith unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2. Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female.

3. Of the fowl also of the heavens, seven and

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seven, male and female, to keep seed alive upon the face of the earth.

4. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every erect thing that I have made will I destroy from off the face of the ground.

5. And Noah doth according to all that Yahveh commandeth him.

6. And Noah is six hundred years old, when the flood of waters is upon the earth.

7. And Noah goeth in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the ground,

9. Two by two they have come in unto Noah into the ark, a male and a female, as Elohim hath commanded Noah.

10. And it cometh to pass after the seven days, that the waters of the flood are upon the earth.

11. In the sixth hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on this day have all the fountains of the great deep been broken up, and the windows of the heavens been opened.

12. And the rain is upon the earth forty days and forty nights.

13. In the selfsame day went in Noah, and Shem, and Ham, and Yapheth, the sons of

Noah, and Noah's wife, and the wives of his sons with them, into the ark.

14. They, and every beast after its kind, and all the cattle after their kind, and every creeping thing that is creeping upon the earth after its kind, and every fowl after its kind,—every bird, every wing.

15. And they come in unto Noah into the ark two and two of all flesh wherein is the breath of life.

16. And they that come in, male and female of all flesh, have come in as Elohim hath commanded him, and Yahveh shutteth him in.

It may seem to some that the Yahvistic command to Noah to bring the clean beasts "*seven and seven*" into the ark is inconsistent with the command of Elohim to bring all living creatures in by "*twos*," a male and a female. But there is no contradiction nor inconsistency whatever between them. As I have all along pointed out, there is an Elohistic symbolism and a Yahvistic symbolism. They often coincide and pass into each other, but still they have a distinct character and their appropriate signs. Thus Elohim, the God of nature, makes no distinction between clean beasts and those which are unclean: **he** recognizes only the natural difference of male and female, and these are to be taken in twos, one of each sex. Yahveh also commands that all beasts are to be taken in twos or pairs, of those which are not clean, *one pair*, and of those which are clean, *seven pairs*. And the reason for this is, that *two* is the sign of the lower world and darkness, with which

uncleanness is connected, and *seven* a sign of the upper world of light, which is significant of what is clean. The *seven twos* is a beautiful example of the blending of the Yahvistic and the Elohistie symbolism.

The flood marked the completion of the first great period in the history of the earth; and, accordingly, the verse which records the beginning of the flood, "It cometh to pass after the seven days, that the waters of the flood are upon the earth," is the *tenth* verse of the chapter, a number which is the sign of a completed cycle of the earth. And not only that, but the word "seven" also occurs in the verse, pointing to *seventeen* ($10 + 7$); and *seventeen* is the number of the verse in the preceding chapter in which Elohim first makes known his purpose of bringing the flood upon the earth; and it is on "the *seventeenth* day of the second month" that the fountains of the great deep are broken up, and the windows of the heavens are opened.

These numbers are really of a symbolical character; but they have also reference to the Babylonian seasons, and "the second month" is the second of the Babylonian year, which began in the latter part of September, and corresponds to the eighth month of the sacred Hebrew year, which was the month *Bul*, that is, "the month of *rain*." And to this there is a reference in the name of the flood, *mabbul*.

The number of the next verse is *twelve*, the sign of a Yahvistic cycle; and just as the *tenth* verse marked the completion of the earthly or Elohistie cycle, by the statement, "The waters of the flood are upon the earth," the *twelfth* verse marks the completion of the Yahvistic cycle by the corresponding state-

ment, "The rain is upon the earth forty days and forty nights." And the twofold character of this symbolism is clearly and pointedly expressed in the last verse of the section: "And they that came in, male and female of all flesh, have come as *Elohim* hath commanded him, and *Yahveh* shutteth him in."

As I stated above, all this symbolism has to do with the earth and the orblike body of the new-made moon. The connection between this and the waters of the flood existed long before they reached their present condition; and its beginning was in the days of Yubal, when the summit of the great unshapen mass was surrounded by a gathering of white fleecy clouds, which furnished the symbolism of the tent and the flocks.

During a long period of time, as the great heat of the earth lessened, the clouds increased in volume and density, till the whole heavens were covered with darkness, and the waters of the great flood were about to fall down upon the earth. Hence *Elohim* speaks of "*the flood*," as a known and expected event, corresponding to the indications of a great storm at the present day. It was at this time that *Elohim* commanded Noah to build the ark:

Make thee an ark of gopher wood; cells shalt thou make in the ark, and thou shalt pitch it within and without with pitch.

And this is how thou shalt make it: the length of the ark, three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

A light shalt thou make to the ark, and to a

cubit shalt thou finish it from above; and the door of the ark thou shalt set in the side thereof; with lower, second, and third [stories] shalt thou make it.

The gopher wood of which the ark was to be made is the wood of the cypress, a tree which is connected with darkness; and it is here a symbolic term for the dark crust of the earth and the moon, which as yet was a part of the earth, but on the verge of separating from it. The edge of her disc, which now appears as a crescent of light, is the ark,¹ and the dark round body within it is the typical symbol of the earth.

The cells which are to be made in it are the cells in which all life, vegetable and animal, has its origin. And this is beautifully symbolized in the Hebrew word here used, *ken*, which denotes both a cell and a bird's nest, the birthplace of life. Again: *ken* is closely connected both by paranomasia and in the symbolism with Cain; and here it must be remembered that Hhavvah (Eve), the first opaque matter of the earth, was the mother of all life, and that Cain is her seed. But in a more restricted sense, the "cells" are the fiery cavities in the crust of the earth, in which, as we shall see, the first protoplasmic matter had its origin. The word rendered "pitch"

¹ It is important to point out here the striking and beautiful connection in the symbolism, in the account of the formation of the moon in the fourth chapter (vv. 16-22) which *ends* with her appearance as a crescent of light (Naa-mah), and the account here of the building of the ark, which *begins* with the crescent at the same point, when it first appeared in the new-made moon.

is *kaphar*, "to cover," and the literal meaning of the command is, "Thou shalt cover it within and without with a covering." And this covering is the black clouds which enwrapped the earth and the moon.

The numbers denoting the dimensions of the ark—300 cubits long, 50 cubits broad, and 30 cubits high—are symbolic signs, and have reference to the Babylonian division of the circle. This was into six sections of 60 degrees each; consequently, with a circumference of 300 cubits, the section is 50 cubits, the breadth of the ark. Its length, 300, is just *ten* times the height of the ark, 30 cubits; and the waters covered the tops of the mountains 15 cubits, that is, *half* the height of the ark. This brings to light another important point in the symbolism; for $300 + 50 + 15$, is 365, the number of days in a solar year, which was the symbolic time the flood lasted.

But while the *length* of the circumference, 300, is the product of 30 multiplied by *ten*, the *number of degrees* in the circumference is the product of 30 multiplied by *twelve*; and these two numbers, *ten* and *twelve*, are signs of the Elohist and the Yahvistic symbolism.

What the *tzohar* or light was, which Noah was commanded to make to the ark, and to finish it to a cubit from above, can now be explained. The black clouds from which the flood of waters was to burst covered the earth on each side, north and south, and rose to a great height in mid heaven, around and above the ark. As the earth and moon conjointly revolved around their common axis from west to east, a partial opening was made in the dark clouds overhead, and the *tzohar* was in the mid

heavens where the clouds were less dark and dense, and the light of the sun shone faintly as through an orifice, described as a cubit in size. The doorway at the side of the ark is also the opening in the dark clouds made in the same way on the eastern side of the earth. The three stories of the ark are the part connected with the earth, the part submerged in the waters of the flood, and the part which rose above them, where the crescent of light first appeared.

17. And the flood is forty days upon the earth, and the waters increase, and bear up the ark, and it is lifted up above the earth.

18. And the waters are mighty and increase greatly upon the earth; and the ark goeth upon the face of the waters.

19. And the waters have been exceedingly great upon the earth; and all the high mountains that are under the whole heavens are covered.

20. Fifteen cubits upward have the waters prevailed mightily; and the mountains are covered.

21. And all flesh dieth that moveth upon the earth, both fowl and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man.

22. All in whose nostrils is the breath of the spirit of life, of all that is in the dry land, have died.

23. And every thing is destroyed that is upon the face of the ground, from man unto beast and creeping thing, and fowl of the heavens; and they

are destroyed from the earth: and only Noah is left, and they that are with him in the ark.

24. And the waters prevail upon the earth a hundred and fifty days.

It is scarcely necessary to remark, that when it is said, "the waters *bear up* the ark, and *lift it up* above the earth," that it did not, strictly speaking, *float* upon them. The lifting up of the moon-ark was caused by the increasing rapidity of the earth's revolution on its axis, which threw the waters up in a stupendous wave that steadily tended to raise the great body of the moon, by a continuous upward movement, as it whirled round and round the earth.

It is now no longer necessary to discuss the possibility of a flood which covered all the highest mountains of the earth; for nothing can be inferred as to the height of the mountains of the earth at that remote geological period, from the height of those upon the earth at the present time. And even if the height were the same, the conditions were such as to provide all the water required; and its subsequent removal and disappearance can be naturally accounted for, as I will show further on.

The fifteen cubits which the waters prevailed over the mountain tops is simply a symbolic number; but in connection with the symbolism I would point out that *fifteen* is one *twentieth* part of the length of the ark, that this corresponds with the mountain top in the circuit of numbers,¹ and that it is recorded in the *twentieth* verse.

¹ See 20 in the scheme of numbers, Appendix I.

In the statement (ver. 23) "Every thing is destroyed that is upon the face of the ground, from man unto beast and creeping thing," the word rendered "every thing" is in the Hebrew *col-qum*, which is literally, "every hump, or heap"; and in this expression we have the very explanation of the living things upon the earth, given at the beginning of this interpretation. The creatures "in whose nostrils is the breath of the spirit of life," all of which are destroyed by the flood, are the small volcanic hills and cone-like mounds ablaze with subterranean fires, and the "creeping things" are the dull streams of molten matter flowing upon the surface of the earth.

GENESIS VIII

1. And Elohim remembereth Noah, and every living thing, and all the dumb beasts that are with him in the ark, and Elohim maketh a wind to pass over the earth, and the waters subside.

2. The fountains also of the deep and the windows of the heavens are stopped, and the rain from the heavens is restrained.

3. And the waters turn away from off the earth, going and returning: and after the end of a hundred and fifty days the waters are decreasing.

4. And the ark resteth in the seventh month, on the seventeenth day of the month upon the mountains of Ararat.

5. And the waters are going and decreasing until the tenth month: in the tenth, on the first

of the month were the tops of the mountains seen.

The statement that "Elohim remembereth Noah and every living thing that is with him in the ark" means that the internal fires of the earth were not to be wholly extinguished,—there must be enough left "to preserve the seed of life"; and therefore the waters of the flood must be removed. This was accomplished by the operation of natural causes.

The increasing rapidity of the earth's revolution on its axis was not imparted to an equal extent to the air high above its surface; and, consequently, the earth in turning from the west met the opposing body of air, as a wind coming *from the east*. This is the wind that Elohim made to pass over the earth, and sweep the superabundant waters of the flood away with the receding moon. And it is this same wind, which, not many years ago, carried the dust from the great volcano of Krakatoa, in the Straits of Sunda, all over the earth. How little did men think at the time, that that was the very wind that swept away the waters of the flood, in which so many of them refuse to believe. And yet the existence of this wind was wholly unknown to the scientific world till the dust of the great volcanic explosion made it evident.

Meanwhile, the great volumes of watery vapour which formed the black rain-clouds of the flood were withdrawn from the atmosphere by the continuous fall of the rain, and the action of the elements by which that vapour had been produced in such immense volumes was weakened by the changes in the temperature of the atmosphere, and other

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conditions tending to a normal and stable state. "And the fountains of the deep and the windows of the heavens are stopped, and the rain from the heavens is restrained."

But the earth continued to whirl round on its axis more and more rapidly, throwing the waters up in a heap of stupendous height; and the moon, with the impulse it received from the earth and the rushing waters, gradually rose higher and higher, as on the top of the great wave it swept rapidly round the earth. As it receded, the great mass of waters became elongated, and at last broke asunder, and the moon withdrew further from the earth, carrying with it the greater part of the waters of the flood. But for a long time the waters were thrown backward and forward between it and the earth; and this is what is meant by the statement, "*the waters turn away from the earth, going and returning.*"

Meanwhile, the moon was travelling further and further away, and at last it rested "upon the mountains of Ararat," which, in the symbolism, means the highest part of the earth and the great sky mountain above it. But its withdrawal from the earth was slow, and time after time the waters were flung off from the earth, and drawn up to it; and this is why it is again stated, "*the waters are going and decreasing until the tenth month.*" And it is added, "In the tenth month, on the first day of the month, were the tops of the mountains seen."

6. And it cometh to pass at the end of forty days, that Noah openeth the window of the ark which he had made.

7. And he sendeth forth the raven, and it

goeth to and fro, till the drying up of the waters from off the earth.

8. And he sendeth forth the dove from him to see if the waters have been abated from off the face of the ground;

9. But the dove hath not found rest for the sole of her foot, and she returneth unto him to the ark, for the waters are on the face of the whole earth; and he putteth out his hand and taketh her, and bringeth her in unto him into the ark.

10. And he stayeth yet other seven days; and again he sendeth forth the dove out of the ark.

11. And the dove cometh in to him at even-tide; and, lo, in her mouth an olive leaf pluckt off: and Noah knoweth that the waters are abated from off the earth.

12. And he stayeth yet other seven days, and sendeth forth the dove; and she returneth not again to him any more.

The forty days which passed after the tops of the mountains were seen, correspond to the forty days' rain preceding the lifting up of the ark. The window which Noah then opened is not now called the *tzohar*, which was a small aperture a cubit in size, but the *challon*, a term derived from *chalal*, "to bore through, to perforate"; and it is descriptive of the aperture in the dark clouds, which, after being for a while nearly closed and obscure, is now re-opened and of greater size and brightness.

The raven which he sent forth is a conception

of the black clouds which kept "going to and fro, till the drying up of the waters from off the earth." The dove, with its bright, glistening neck, is the beautiful symbol of the morning cloud when it shows the first intermingled changes of light and colour. But the morning was not yet, and she returns to darkness. When he sends her forth the second time, "she cometh to him at *eventide*, and in her mouth an olive leaf pluckt off."

The beauty of this symbolism has been perceived by every one, and yet, strange to say, no explanation of its origin, or how the olive tree came by its beautiful significance, has ever been given. But it is in place to show it here in connection with the dove. The olive tree with its dusky foliage is the symbol of the gray dawn of morning that precedes the rising light. And, in accordance with this, the olive leaf, which is a typical small gray cloud, is here the sign that the dark waters of the flood, like the darkness of night, are about to disappear from the earth. Accordingly, when Noah sends the dove out the third time, the morning had come, and she returns to him no more.

13. And it cometh to pass in the six hundred and first year, in the first [month], on the first day of the month, the waters have been dried from off the earth: and Noah removeth the covering of the ark, and looketh, and, behold, the face of the ground hath been dried.

14. And in the second month, on the seven and twentieth day of the month, the earth hath become dry.

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The different views taken of the duration of the flood make it important to show here the exact time in connection with the symbolism. This, as I have repeatedly stated, is on one side Elohistie, relating to the earth and the moon as material bodies only; and the other Yahvistic, denoting their relation to light and darkness. It is scarcely necessary to remind the reader that the numbers are all symbolical.

The Elohistie statement, which comes first, is that the flood began in the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month (vii. 11).

The forty days' and forty nights' rain is part of the Yahvistic symbolism; and the statement is made to show the number of days it took for the waters of the flood to lift up the ark from off the earth (vii. 17). But it is not said that the rain ceased at the end of the forty days. On the contrary, after this time, it is stated that "the waters *increase greatly* upon the earth, and the ark *goeth upon the face of the waters*," which had still to rise fifteen cubits above the tops of the highest mountains (verses 9, 20). The fifteen cubits is *half* the height of the ark, another instance of its twofold symbolism. "And the waters prevail upon the earth *a hundred and fifty days*," a number which is *ten* times their height above the tops of the mountains.

"And after the end of a hundred and fifty days, the ark resteth in the *seventh* month, on the *seventeenth* day of the month, upon the mountains of Ararat," that is, just *five* months after the beginning of the flood. And now to give the exact time of every stage in detail:

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From the beginning of the flood till the ark rested on Ararat	150	days
From the ark resting on Ararat till the tops of the mountains were seen	74	"
Noah waits 40 days, and sends forth the raven	40	"
Waits seven, and sends forth the dove, 1st time	7	"
Waits, and sends forth the dove, 2d time	7	"
Waits, and sends forth the dove, 3d time	7	"
From sending forth the dove the third time to the 601st year, 1st month, and 1st day of the month of Noah's life	33	"
From the 1st day of the first month to the 27th day of the second month, when the earth had become dry	47	"
	365	days

Thus the whole duration of the flood is exactly equal to a solar year.

But the Yahvistic period of forty days' and forty nights' rain being *included* in the 150 solar days of the Elohistie symbolism, shows that the time of the duration of the flood must also be interpreted of the moon, because of her connection with the ark; and it is a lunar year (354 days) and *eleven* days. The covering which Noah removed from the ark is the covering of dark clouds which overspread the sky.

15. And Elohim speaketh unto Noah, saying,

16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17. Bring forth with thee every living thing that is with thee, of all flesh, both fowl, and cattle, and every creeping thing that creepeth upon the earth; that they may breed abundantly

in the earth, and be fruitful, and multiply upon the earth.

18. And Noah goeth forth, and his sons, and his wife, and his sons' wives with him.

19. Every beast, every creeping thing, and every fowl, whatsoever moveth upon the earth, after their families, have gone forth out of the ark.

Much important and beautiful symbolism is connected with this part of the narrative, but it must be passed over for the general interpretation. Noah's going forth of the ark is descriptive of the earth's coming out of the darkness into the bright light of the open heavens, when the rain-clouds had disappeared, and the waters that had been left of the flood had retreated into ocean basins. The beasts and cattle and creeping things that came with Noah out of the ark are the new lands and hills and mountains of the earth, which came forth from it, when the waters of the flood had passed away.

20. And Noah buildeth an altar unto Yahveh; and taketh of every clean beast, and of every clean fowl, and offereth burnt offerings on the altar.

21. And Yahveh smelleth a sweet savour; and Yahveh saith in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done.

22. While the earth remaineth, seedtime and

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harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

The altar which Noah builds to Yahveh is the altar of the renewed and purified earth. The creatures offered upon it are the new lands and hills and mountains; and the fire in which they are offered is the sacred fire of the sun.

During the period of upheaval and violence which preceded the flood, the earth was surrounded with mephitic vapours and noxious exhalations, from which it had been purged and purified by the cleansing waters; and the sweet savour which Yahveh smelleth is the fresh air of the purified earth. "And Yahveh saith in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth."

Attention must be directed to the difference between the last words here uttered by Yahveh, and what is said of man just before the flood. Then, Yahveh saw that "the imagination of the thoughts of his heart was *only evil continually*" (vi. 5); but now, he says, "The imagination of the thoughts of the man's heart is evil *from his youth*," that is, because of his youth,¹ implying that he would outgrow it. And this has reference to the internal disturbances which still work disorder and destruction in the new young earth, which has not yet settled down to a permanently stable condition.

We have seen that the statement, *Noahh ish tzaddiq tamim haya bedorothav*, commonly rendered,

¹ Among the various meanings of the word *min*, "from," is that of denoting "the source from which anything proceeds, *on account of, because of*" (Ges.).

“Noah is a righteous man, perfect in his generations,” when taken in the primary sense of the Hebrew words, is, literally, “Noah is an *upright* man, perfect in *his turnings*”; and, as descriptive of the earth at the time to which it refers, can only mean that its axis is perpendicular, or nearly so, to the plane of its orbit. But the moon with its accompanying mass of water was not thrown off from the earth without a change in the line of the earth’s axis that made it oblique to the plane of her orbit. And the occurrence of such a change is implied by Yahveh’s words: “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease,”—phenomena which, with the exception of day and night, are not mentioned before; and which are all caused by the position of the earth’s axis to the plane of its orbit.

GENESIS IX

1. And Elohim blesseth Noah and his sons, and saith unto them, Be fruitful, and multiply, and replenish the earth.

2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the heavens, with all wherewith the ground teemeth, and all the fishes of the sea, into your hand are they delivered.

3. Every moving thing that liveth, to you it is for food; as the green herb I have given you all.

4. But flesh with the life thereof, the blood of it, ye do not eat.

5. And surely your blood of your lives do I require; at the hand of every beast do I require it: and at the hand of man, even at the hand of every man's brother, do I require the life of man.

6. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of the Elohim hath he made man.

7. And ye, be fruitful and multiply; bring forth abundantly in the earth, and multiply therein.

Noah and his sons are the earth generally, and its three great typical divisions. Their being fruitful and multiplying is descriptive of the formation of new lands and islands, which from time to time rose up out of the sea. The beasts of the earth that are to fear them and dread them are, as before, the mountains and hills and other high parts of the earth, which are subject to the movements of the great continental masses, that cause them to tremble and break, as the words rendered "fear" and "dread" literally signify. The fishes of the sea are the shifting shoals and sandbanks in the waters. And so with every thing else,—all are given to Noah and his sons.

The flesh they are not to eat, "with the life thereof, the blood of it," is the flesh that closed up the open side of Adam; and the blood is the liquid fire of the red molten matter, a striking symbol of life. Therefore Elohim requires of every beast of the earth and of every man the penalty of blood for blood; for where the plutonic matter in one part of the earth's crust destroys another by its igneous

action, it is itself changed in condition and destroyed in turn. The end of the blessing implies a period of development and order, and serves to introduce with great effect the covenant Elohim makes with Noah, and the beautiful sign of the rainbow.

8. And Elohim speaketh unto Noah, and to his sons with him, saying,—

9. And I, behold, I establish my covenant with you, and with your seed after you.

10. And with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth.

11. And I have established my covenant with you; and all flesh shall not be cut off any more by waters of a flood, and there shall not be any more a flood to destroy the earth.

12. And Elohim saith, This is the sign of the covenant which I make between me and you, and every living creature that is with you, for the generations of the world.

13. I do set my bow in the cloud, and it shall be for a sign of a covenant between me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud,

15. And I will remember my covenant which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

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16. And the bow shall be in the cloud; and I will look upon it that I may remember the everlasting covenant between Elohim and every living creature of all flesh that is upon the earth.

17. And Elohim saith unto Noah, This is the sign of the covenant which I have established between me and all flesh that is upon the earth.

In the interpretation of the history of Cain and his descendants, I showed that the first clouds were formed by volumes of watery vapour around the summit of the great unshapen mass of matter, which in course of time was separated from the earth, and eventually became the moon. By the same operations of nature, clouds were formed everywhere in the upper regions of the atmosphere, which they covered as with a pall; and, at last, as the process of condensation went on, they burst open, and poured the waters of the flood upon the earth.

But, during all this time, no rainbow was possible, owing to the black clouds covering the whole heavens, and to the volcanic dust and ashes which filled the atmosphere; while the sun himself was veiled with ruddy vapours. It was only when the rains of the great flood had ceased, and the black clouds were passing away from the sky, that the most beautiful phenomenon in all nature could be seen. Then it was that Elohim set his bow in the cloud, in sign that the earth should not again be destroyed by a flood, and that the order of nature connected with it should continue for all time.

The beginning of this period calls for a formal statement of the names of the three sons of Noah,

who represent the three great divisions of the earth; and it is given in the next two verses:

18. And the sons of Noah that go forth of the ark are Shem, and Ham, and Yapheth; and Ham is the father of Canaan.

19. These three are the sons of Noah, and of them hath all the earth been overspread.

The story of Noah's drunkenness is seemingly far removed from this simple statement concerning his three sons, but, in reality, it is closely connected with it.

20. And Noah beginneth to be a husbandman, and he planteth a vineyard;

21. And he drinketh of the wine, and is drunken, and uncovereth himself in the midst of his tent.

22. And Ham, the father of Canaan, seeth the nakedness of his father, and telleth his two brethren without.

23. And Shem and Yapheth take the mantle and place it upon both their shoulders, and go backward, and cover the nakedness of their father; and their faces are backward, and they see not their father's nakedness.

24. And Noah awaketh from his wine, and knoweth what his son, the young one, hath done unto him.

25. And he saith, Cursed is Canaan; a servant of servants is he unto his brethren.

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26. And he saith, Blessed of Yahveh my Elohim is Shem: and Canaan is servant to him.

27. Elohim enlargeth Yapheth, and he dwelleth in the tents of Shem; and Canaan is servant to him.

The statement, "And Noah beginneth to be a husbandman," is, literally, "beginneth to be a man of the *adamah*,"—*ish ha-adamah*,—and it has reference to the most important event in the early history of the earth.

The *adamah* is the fertile ground or soil of the surface of the earth. Before the flood, there could be no formation of this kind; for the crust of the earth consisted wholly of hard igneous rocks, and beds of scoriaceous matter, still hot with internal fires. It was only when these rocks were broken and worn down by the waters of the flood that the formation of the *adamah* began; and, accordingly, at this time Noah is described as "beginning to be a man of the *adamah*."

The existence of productive soil, together with moistening rains and the warmth of the earth, aided by the vitalizing light of the sun, soon caused the formation of vegetable cells, and, eventually, the production of plants bearing flowers and fruit.

Thus it is in close connection with the ark as the storehouse of the seed of life, that Noah now began to be a man of the *adamah*, and produced the vine, a plant which has in all ages been significant of life, and drank of the wine, the sacred symbol of the spirit of life. But, like the spirit of man himself, it has a tendency to evil as well as to good; and

“he is drunken, and uncovereth himself in the midst of his tent.”

But the vineyard which Noah planted is in the dark crust of the earth, and the fiery streams which flowed from it are the wine of which he drank. His drunken sleep denotes the subsiding of the molten matter into a solid state, and when it lost its brightness and its heat, Noah awoke from his wine.

In accordance with this symbolism, Ham, who represents the lower formations of the earth's surface, sees the nakedness of Noah as he lies in his tent; and his brethren Shem and Yapheth, whom he tells of the matter, are “without,” that is, on the upper part of the earth's surface, and thus in the world of light and life. And, in connection with this, the garment which they laid upon their shoulders, and with which they covered the nakedness of their father, is the first young vegetation of the earth; and this explains the manner of their approaching him, their backs being towards the ground, and their faces looking upwards.

But Canaan, the youngest son of Ham, is most in fault in connection with the nakedness of Noah; for he represents the most recently formed rocks on the surface of the earth, and is thus the immediate exposurer of its nakedness. Therefore, the curse of Noah rests upon Canaan: he is to be not only a servant, but a servant of servants to Shem and Yapheth, which is descriptive of his origin in the lower parts of the earth, under the overlying formations of Shem and Yapheth. These two, as belonging to the upper world of light and life, are blessed,—Shem, in the presence of Yahveh, the God of law and order; and

Yapheth in being enlarged by Elohim, and dwelling in the tents of Shem.

But the expression, *ish ha-adamah*, has reference also to the beginning of animal life. All animals, as well as all plants, have their origin in minute cells of protoplasmic matter; the one class of cells being differentiated by the conditions of the land, the other by the conditions of the water in which they were formed, and the longer time it took to form them.

When, therefore, we have the first cells of vegetable origin, we have, virtually, the first cells of an animal organism. And this is signified in the expression, *ish ha-adamah*, in which the article He is *the sign of the light of life*; and *adamah*, the productive soil of the earth, is the name of Adam written with He directive, *Adamah*, that is, "towards Adam," or man, in whom the principle of life, which appeared in the first humble plants of the earth, finds its last and highest development.

Of like significance is the symbolism of the vineyard and the wine; for the vine, which proceeds out of the *adamah*, yields the wine which is the symbol of the spirit in living creatures, and of the immortal principle in man himself.

But the *adamah* is a production of the volcanic and other igneous rocks of the earth's surface; and this brings us to Canaan's action in connection with the nakedness of Noah, which is but another term for *the loins of the earth*, and has direct reference to the origin of life. Further: in the Biblical narrative and its wonderful symbolism we have the exact period in the history of the earth when the phenomena of life began.

28. And Noah liveth after the flood three hundred and fifty years.

29. And all the days of Noah are [Heb. *is*] nine hundred and fifty years; and he dieth.

The three hundred and fifty years, which Noah lived after the flood, are a symbolic number, indicating the character of the events recorded in the tenth chapter. During this time new lands were formed on the surface of the earth, and it was covered with flowering plants and trees, and peopled with multitudes of living creatures, the last and highest of which was man.

The numerical sign of this period is *ten*; and accordingly, the *tenth* chapter is a formal statement of all the lands and peoples of the earth, described as "The generations of the sons of Noah."

GENESIS X

1. And these are the generations of the sons of Noah,—Shem, Ham, and Yapheth; and unto them are sons born after the flood.

2. The sons of Yapheth: Gomer, and Magog, and Madai, and Yavan, and Tubal, and Meshek, and Tiras.

3. And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah.

4. And the sons of Yavan: Elishah, and Tarshish, Kittim, and Dodanim.

5. Of these are the isles of the nations divided in their lands, every one after his tongue, after their families, in their nations.

6. And the sons of Ham: Kush, and Mitzraim, and Put, and Canaan.

7. And the sons of Kush: Seba, and Havilah and Sabtah, and Raamah, and Sabtekah; and the sons of Raamah,—Sheba, and Dedan.

8. And Kush hath begotten Nimrod: he hath begun to be a mighty one in the earth.

9. He hath been a mighty one, hunting before Yahveh: wherefore it is said, Like Nimrod the mighty hunter before Yahveh.

10. And the beginning of his kingdom is Bab-el, and Erech, and Akkad, and Kalneh, in the land of Shinar.

11. Out of that land [he] hath gone forth [into] Asshur, and buildeth Nineveh, and the outspreadings of the city, and Kalah,

12. And Resen between Nineveh and Kalah: it is the great city.

13. And Mitzraim hath begotten Ludim, and Anamim, and Lehabim, and Naphtuhim,

14. And Pathrusim, and Kasluhim,—whence have come out Pelishtim,—and Kaphtorim.

15. And Canaan hath begotten Tzidon his firstborn, and Heth;

16. And the Yebusite, and the Amorite, and the Girgashite;

17. And the Hivvite, and the Arkite, and the Sinite;

18. And the Arvadite, and the Tzemarite, and the Hamathite: and afterwards have the families of the Canaanite been spread abroad.

19. And the border of the Canaanite is from Tzidon, in thy going towards Gerar, unto Gaza; in thy going towards Sodom and Gomorrah and Admah and Tzeboiim, unto Lasha.

20. These are the sons of Ham, after their families, after their tongues, in their lands, in their nations.

21. And Shem, the father of all the children of Eber, the elder brother of Yapheth, he also hath begotten.

22. The sons of Shem: Elam, and Asshur, and Arpakshad, and Lud, and Aram.

23. And the sons of Aram: Uz, and Hul, and Gether, and Mash.

24. And Arpakshad hath begotten Shelah, and Shelah hath begotten Eber.

25. And to Eber have been born two sons: the name of the one is Peleg; for in his days hath the earth been divided, and his brother's name is Yoktan.

26. And Yoktan hath begotten Almodad, and Sheleph, and Hatzarmaveth, and Yerah;

27. And Hadoram, and Uzal, and Diklah;

28. And Obal, and Abimael, and Sheba;

29. And Ophir, and Havilah, and Yobab: all these are sons of Yoktan.

30. And their dwelling is from Mesha, in thy going towards Sephar, the mountain of the east.

31. These are the sons of Shem, after their

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families, after their tongues, in their lands, after their nations.

32. These are the families of the sons of Noah, after their generations, in their nations: and of these have the nations been divided in the earth after the flood.

The events veiled under this record of ancient lands are as surprising as they are important, both in their character and in their symbolism, which is expressed not only in the meaning of the names, but also in the numbers denoted by them, in a way that makes this chapter the most marvellous embodiment of the symbolism of numbers that is to be found in the sacred Hebrew Scriptures.

The time at which it begins is when the first rains of the flood were falling upon the earth; and in the form of a genealogical record, it indicates the succession of new lands formed by the waters of the flood, and their action in shaping the imperfect body of the moon.

The seventy lands named are a symbolic number representing all the lands of the earth; and this calls for an explanation of how such terms as "families," "tongues," and "nations" can be applied to them. From the mention of "isles" in connection with the sons of Yapheth, whose generations are given first, it is evident that the lands named were formed by upheaval from the waters. This being the case, the use of the word *mishpachoth*, "families," can be easily explained; for it is derived from a root *shaphach*, "to spread out, to expand," which describes the extension of the lands as they rose above the surface of the waters, and united with other outlying parts. The word "tongue" needs no expla-

nation; for "tongue of land" is still a common descriptive expression; and the word *goyim*, here rendered "nations," is from a root *gavah*, "to be rising, gibbous, like a back or belly" (Ges., *Lex.*). Thus all these terms are appropriately descriptive of the formation of the lands, and their upheaval above the waters.

In the *middle* of the chapter there is a special record of *seven* cities built by Nimrod the son of Kush, which, in connection with the number of the lands, makes *seventy* and *seven*, the sign of Lamek the son of Cain, and with the name of Nimrod himself included, *seventy-eight* in all. Nimrod and his cities have a most important place in the symbolism of the chapter, but to show this and the events in the physical history of the earth of which it is descriptive, it is necessary to arrange the whole series of names in a tabulated form in three columns, together with the number of every name as denoted by the numerical value of its letters in the Hebrew text. And to this I append two similar tables of the generations of Shem, showing the correlation of its two branches, the sons of Yoktan and the sons of Peleg, to the time of Abram, with whom the Biblical account of the creation, in the present book, ends.

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TABLE OF THE GENERATIONS OF THE SONS OF NOAH

GENESIS X.

	Sons of Yapheth	No. of Name 490	Sons of Ham	No. of Name 48	Sons of Shem	No. of Name 340
1	Gomer	243	Kush	326	Elam	150
2	Magog	52	Mitzraim	380	Asshur	807
3	Madai	54	Put	95	Arpakshad	605
4	Yavan	66	Canaan	190	Lud	40
5	Tubal	432	Seba	63	Aram	241
6	Meshek	360	Havilah	59	Uz	166
7	Tiras	670	Sabtah	467	Hul	44
8	Ashkenaz	378	Raamah	315	Gether	603
9	Riphath	690	Sabteka	483	Mash	340
10	Togarmah	648	Sheba	303	Shelah	338
11	Elishah	346	Dedan	58	Eber	272
		(3939)		(2739)		
12	Tarshish	1210	Nimrod	294	Peleg	113
						(3719)
13	Kittim	870	Babel	34	Yoktan	169
14	Dodanim	108	Erek	221	Almodad	85
15			Akkad	45	Sheleph	410
				(3333)		
16			Kalneh	105	Hatzarmaveth	744
17			Nineveh	121	Yerah	218
18			Kalah	58	Hadoram	} 517 255
19			Resen	310	Uzal	
20			Ludim	90	Diklah	139
21			Anamim	210	Obal	108
22			Lehabim	87	Abimael	84
23			Naphtuhim	588	Sheba	303
24			Pathrusim	790	Ophir	287
25			Kasluhim	168	Havilah	59
26			Pelishtim	860	Yobab	20
						(1000)
27			Kaphtorim	750		
28			Tzidon	154		
29			Heth	408		
30			Ha-Yebusi	93		
31			Ha-Amori	256		
		6127		7470		6644

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TABLE OF THE GENERATIONS OF THE SONS OF NOAH. (*Continued*)

	Sons of Yapheth	No. of Name 6127	Sons of Ham	No. of Name 7470	Sons of Shem	No. of Name 6644
32			Ha-Girgashi	524		
33			Ha-Hhivvi	35		
34			Ha-Arki	385		
35			Ha-Sini	195		
36			Ha-Arvadi	226		
37			Ha-Tzemari	435		
38			Ha-Hamathi	463		
		6127		10644		6644

THE GENERATIONS OF SHEM.

CHAPTER X.

THE GENERATIONS OF SHEM.

CHAPTER XI.

		No. of Name			No. of Name
	Shem	340	1	Shem	340
3	Arpakshad	605	2	Arpakshad	605
10	Shelah	338	3	Shelah	338
11	Eber	272	4	Eber	272
12	Peleg	113	5	Peleg	113
13	Yoktan	169	6	Reu	276
14	Almodad	85	7	Serug	509
15	Sheleph	410	8	Nahor	264
16	Hatzarmaveth	744	9	Terah	608
17	Yerah	218	10	Abram	243

As this table is the basis for the interpretation of the wonderful record of this chapter, the symbolical position of the three columns of which it consists must first of all be pointed out. The right-hand column, which contains the names of the sons of Shem, is connected with the *east*; and the left-hand column, which contains the names of the sons of Yapheth, with the *west*. The middle or

second column contains the names of the sons of Ham, the *second* son of Noah, and in accordance with the symbolism of the *duad*, it represents the lower and darker parts of the earth. The reason why the sons of Yapheth, the youngest son of Noah, are named first in this chapter is that, as the youngest, they represent the condition of the first lands at the beginning of their formation, which was that of islands¹; and thus the names of the lands end with the sons of Shem, who were the first in order of birth, and have the highest place in the symbolism.

There are in all three lines of interpretation to this record, one of which is connected with the origin and formation of the moon. The symbolism calls for this first, and, accordingly, I begin with it.

THE CREATION OF THE MOON

THE close connection between the moon and the earth so clearly established by the great interpreters of the phenomena of nature, is surpassed by the wonderful revelations of the Bible. Not only does it tell in the personal history of Cain, how the moon had its origin in the earth, but also in the form of a genealogical record describes the different stages in its formation and the phenomena connected with them. All this will be shown in the interpretation of this chapter, which, as the symbolism requires, begins with the names of the sons of Yapheth.

The first of these is Gomer, that is "completion," and it signifies that the history of the earth as related in the preceding chapters is completed in this, in

¹ See verse five. There is no mention of islands in connection with the lands of Ham and Shem.

accordance with the symbolism of the number *ten*, which denotes the completion of a cycle.

The name of the second of Yapheth's sons, Magog, means the "mountain of Gog¹; and it is that part of the earth which was thrown up by its swift rotation, like a huge mountain upon its surface, as shown in the history of Cain. To this it may be added, that *two*, the numerical sign of Magog, as the second of Yapheth's sons, indicates that the base of the great mountain is now surrounded by the waters of the flood.

The name of his third son, Madai, has been taken to denote the *middle* part of the earth, with which the symbolism also connects it; but it is more appropriately descriptive of what is stretched out, or extended,² towards the heavens, for at this time the lower part of it was becoming elongated, as the great body above tended to rise upward by the force of the earth's rotation.

While this upward movement was going on, the rushing waters of the flood were cutting and sweeping away the lower part of the huge mass, and grinding down the rocks into mud and clay, with which they became turbid. And this is what is signified by the name of Yapheth's fourth son, Yavan, which is the same as *Yaven*, a term for mud, clay, and mire, particularly when washed about by water in a state of commotion (*Ges. Lex.*).

As the waters of the flood increased in volume, they gave additional momentum to the rotational force of the earth, and the great mountain-like mass began to roll slowly on along with them, in their course around

¹ Gog has been connected by some with the Old Persian *koka*, the moon.

² See the verb *madad*, "to stretch out, to extend."

it. And this is indicated by the name of Tubal, which means "he who comes back or returns."

But in this course around the earth from west to east, it soon took the foremost place, drawing with it the waters of the flood in a great rushing wave, bearing a rubble of broken rocks mixed with mud and clay. And, descriptive of this, the great unshapen mass is now called Mashek, "the drawer or dragger."

The swiftness of its course, which is constantly increasing, carries it on as if seized by an irresistible impulse; and hence the name of Tiras, denoting one who is taken possession of, like him who has drunk of new wine (*tirosk*).

This shows the history of the unshapen moon, as indicated by the names of the first generation of the sons of Yapheth; and their number, *seven*, has reference to the number given to Cain as a *sign*. The symbolism now passes to the three sons of Gomer, whose name signifies "completion"; and, in accordance with this, his sons' names have reference to the action of the earth's forces that gave a spherical shape to the moon, which completed its formation.

The first is Ashkenaz, whose name — which is derived from *shakah*, "to wander," and *nazah*, "to leap, to spring," — denotes one who wanders and, in his wanderings, leaps up from time to time; and this name, "The leaping wanderer," is descriptive of the moon in its swift course around the earth, making, as it were, impulsive efforts to spring clear of it.

While it rushed onward in this way, striking against the mountains of the earth, and crushing them to pieces, its own mountains were in turn broken and destroyed, and its body symmetrically rounded. Accordingly, this part of the work of completion is

described by the name of Gomer's second son, Riphath, "one that *pounds* and *bruises*."

But the moon was gradually freeing itself from the earth, and passing more lightly over it; and this is signified by the name of Gomer's third son, Togarmah,¹ which is descriptive of *scraping* or *grazing* only.

The events in the next stage of the moon's history are indicated by the names of the sons of Yavan, four in number. In this stage the moon is sweeping clear of the earth altogether, and has begun its ascent in the heavens. And it is to this that the name of Yavan's first son, Elishah, has reference; for its literal meaning is, "El"—the impelling power of nature—"makes room," that is, for the free course of the moon heavenward.

Tarshish, the name of Yavan's second son, signifies "broken down, destroyed" (Ges. *Lex.*); and it was given to the extreme western part of the earth, on the borders of the dark under world. But the moon, now a bright orb in the heavens, dispelled the opposing darkness, and swept it from her path. Hence, the appropriateness of the name of Tarshish, as denoting the destruction of nocturnal darkness by the orb of light.

Beyond this, the moon passes into the depths of the under world, the symbolical character of which is indicated by the name of Yavan's third son, Kittim, "the hidden."

Finally, the name of Yavan's fourth son, Dodanim, which is significant of the meeting of beloved ones, has reference to the two sides of the moon's orb, and the

¹ From *garah*, "to scrape, to graze."

two hemispheres of the earth, under the symbol of breasts or paps, one light and the other dark, which characterize them as the beloved of Yahveh, the God of light and darkness.

This ends the symbolism of the history of the moon, as embodied in the names of the sons of Yapheth.

The symbolism connected with the names of the sons of Ham is next in order. The first generation consists of *four* sons—Kush, Mitzraim, Put, and Canaan—and these denote figuratively the four sections of the circuit of the earth. Kush, as the eldest son of Ham, the hot, charred earth, represents its darkness which begins in the west; Mitzraim, the *two* sides of the under world at the midnight point,—hence its place as the *second* of the series, and the *dual* form of the name. Pût is the land of the bow, and it is named here with reference to the shooting forth of the rays of light in the east; and Canaan is the land where the light of day rests upon the earth.

The five sons of Kush represent five stages in the symbolism connected with the under world of the west. The first one, Seba, “the absorber, or drinker up,” is the hot, charred earth, which drinks up in its innumerable fissures and cavities, the first waters of the flood.

The name of the second, Havilah, is descriptive both of the writhing of the hot earth, caused by the cooling action of the waters, and of its turning on its axis.

The continuous fall of the great rains soon caused the waters to flow into one of the great depressions or hollows of the earth’s surface, which thus became, as it were, its drinking place. And this is signified by the

name of Sabtah, which, like Seba, is derived from *saba*, "to drink up," and *ta*, "a place."

As the waters found their way into the fissures and fiery cavities of the earth, and were converted into steam, they caused ceaseless convulsions and tremblings in its weak, unstable crust; and these are descriptively indicated by the name of Raamah, "the shaking or trembling one."

But the rains continued, and as the waters increased, they filled not only the great hollows and depressions in the shrunken crust of the earth, but covered its whole surface; and this is what is signified by the name of Sabteka, which, like Seba and Sabtah, is derived from the root *saba*, "to suck up," and *taka* "to lie down or upon." These three names, as may be inferred from their derivation, form a series in the symbolism, which begins with the absorption of the first rains by the hot, charred earth; in the second stage, is the name of a place—a great hollow or depression on the surface of the earth—which receives the streams of flowing waters, and is the beginning of the primeval ocean; and in the third stage, describes their being sucked or drawn up by the attraction of the moon so as to cover the whole surface of the earth.

While the waters were increasing in volume, they were acted on more and more by the rotation of the earth, which threw them up in a stupendous tidal wave, which in its onward rush bore with it the huge body of the moon, rolling around the earth. And of this the name of Sheba¹ is strikingly descriptive, for it denotes one who is carried off or away.

But this movement was at first very slow and

¹ A derivative from *shabah*, "to take or lead captive, to carry away."

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gradual, as the name of Dedan,¹ "he who goes slowly and softly," shows.

At this point in the generations of Kush, the Biblical record departs from its brief genealogical form, to give the following narrative:

8. And Kush hath begotten Nimrod: he hath begun to be a mighty one in the earth.

9. He hath been a mighty one, hunting before Yahveh: wherefore it is said, Like Nimrod the mighty hunter before Yahveh.

10. And the beginning of his kingdom is Babel, and Erech, and Akkad, and Kalneh, in the land of Shinar.

11. Out of that land [he] hath gone forth [into] Asshur, and builded Nineveh, and the outspreadings of the city, and Kalah,

12. And Resen between Nineveh and Kalah; it is the great city.

This extraordinary narrative is descriptive of the two phases of the symbolism embodied in this chapter. Nimrod is a personified conception of the young, dark moon when it began to move freely and rapidly round the earth. And thus it was that Nimrod began to be a mighty hunter before Yahveh, the God of light and darkness. But what were the cities which he built?

For a clear understanding of this, the reader must go back to the Introduction (pp. 4-6), in which I have shown the mythic notions connected with the names of the ancient cities of Babylonia and Assyria. Of the seven cities built by Nimrod, *four* belong to the earth itself, beginning with the *west*, of which that

¹ From *dadah*, "to go slowly, softly."

number is the sign; and *three*, as the number indicates, to the *east*, where the rising light carries the symbolism from the earth to the heavens.

The first of the four cities, Bab-el, is the "Gate of El," the great power of nature, which causes and controls all the movements of matter; and, symbologically, is the place where the moon began to break away from the earth.

But this was not done by a sharp separation; for in her course around the earth she drew with her the greater part of the waters of the flood, along with an immense quantity of loose matter consisting of broken rocks and mud, the upper part of which was connected with herself and the lower part with the earth. As she rose slowly upwards, the great mass of water became more and more elongated, and extended to a prodigious height. This is Ere^k, the second city in Nimrod's kingdom; and the origin of the name shows its identity with the phenomena described; for it is derived from *arak*, "to make long, to extend in a straight line" (Ges. *Lex.*).

The name of the third city, Akkad, denotes what is *bound*; and this can be explained only by the freezing of the waters of the moon, a result which would naturally follow from the intense cold of the region of space in which she moves. The moon is simply an ice-bound world.¹

¹ The rupture and upheaval of great beds of ice of enormous thickness, by the remains of the huge tidal waves of the moon, account for the existence of the precipitous ridges and great gulfs in her surface; and the expansion of the freezing water, for the great crateriform plains, thirty, forty, and fifty miles in diameter, with a central hill thrown up by a later outburst. And, in addition to all this, the hundreds of *bright cracks* seen on the moon's surface, crossing

Kalneh, the fourth city, is remarkable for the symbolism connected with it. Its name, which means the "Cloud-crowned,"¹ is significant of its being the highest² of the four cities of the land of Shinar (symbolologically equal to the earth) and is descriptive of the crown of white clouds or vapours which at this time surrounded the moon.

These four cities are described as being in the land of Shinar, an obscure name, the meaning of which the symbolism will make clear. It is derived from *shenî*, "twofold," and *nar*, "to shake out, or off, to shake one's self out from bonds,"—the land of the shaking off; and it is descriptive of the earth at the time the moon is shaking itself free from it. The

both plains and mountains, and extending in some instances from a thousand to seventeen hundred miles in length. Such cracks, or *rills*, as they are called, could take place only in ice, and could be caused only by the phenomena described.

¹ Scholars are agreed in regarding the name of Kalneh as obscure and difficult of interpretation. The meaning I have given is derived from *kalal*, "to crown," and *ananah*, "a collection of clouds"; and this is supported by the rabbinical tradition that Nimrod was the first who wore a crown. The Talmud identifies Kalneh with Nopher (the modern *Niffer*), and explains it as meaning "a crowned one"; while Nopher (from *nuph*, "to lift up, to elevate") is the "High City."

² A close connection to this interpretation of the name of Kalneh is found in the form Kalno, in which it appears in Isaiah x. 9, where the change of the termination from *neh* to *no* is made for a symbolological purpose,—*no* being adopted from the name of No-Ammon, and in the Egyptian language signifying a *measuring line* (Ges. *Lex.* No-Ammon). Kalno, therefore, denotes the completion of the symbolism which, in the early period of the moon's history, is descriptive of the *end* of her *material* connection with the earth.

composition of the word shows that the action was mutual.

Previous to this event taking place, the conjoined bodies of the earth and moon revolved around a common axis of equilibrium, which was perpendicular or nearly so to the plane of their orbit; but when the moon began to sweep off into surrounding space, it drew the axis of the earth to one side, so that it was no longer upright. Hence the name of Nimrod, which denotes one who is *perverse*, rebellious, or *falls away from his allegiance*; and the traditions which describe him as a rebel.

The statement, "Out of that land [he] went forth [into] Asshur," has reference to the symbolism of the *east*, just as Shinar has to the symbolism of the *west*. Asshur is the bright region above the waters of the under world on the eastern side of the earth, out of which the sun rises to pursue his glorious course in the heavens. But Nimrod belongs to the land of Shinar and its symbolism, and when he passes out of that land on his way to the rising light of the east, he is called Asshur; and this is his name as the builder of the three cities of light in the heavens.

The first of these is Nineveh; and it was to denote his passing from west to east through the waters of the under world, that the ideograph of Nineveh was the picture of a fish inside the city; and it is from *nunu*, "a fish," it takes its name. But in Asshur the symbolism of the sun and moon begin to blend together; for it is the light of the sun that gives the moon its brightness, and Nineveh is the city of the rising sun.¹

¹ "Assur-bani-pal, in one of his inscriptions, speaks of 'the gate of the rising sun in the midst of Nineveh.'"—*Smith's Assyr. Disc.*, p. 369.

Rehoboth ir, "the outspreadings of the city," are the regions of light that extend towards the heavens.

The name of the second city, Kalah, signifies "completion," and it has reference to the moon's completing a distance in her upward course from the earth, that made her apparent size the same as that of the sun, in accordance with her being ruler of the night, as the sun is of the day.

The third city of Asshur, and the *seventh* and last of the whole series, is Resen, the name of which is derived from *rasan*, "to bind with a bridle, a cord, or halter"; and it is descriptive of the earth's power of restraining the moon and holding it in its course. Thus Resen extends the whole distance between Nineveh and Kalah,—the earth and the moon—and, therefore, it is, indeed, well described as "the great city."

Nimrod, as the beginning of his history shows, is a conception of the moon rushing with increasing and excessive swiftness around the earth; but the *phenomena* connected with its passing from the midnight point through the waters of the under world to the east, are denoted by the names of Mitzraim's sons. While the great, dark body was thus rushing swiftly on its way, the waters of the flood, in wild, tumultuous masses were thrown forwards and backwards between the two, and this tremendous conflict is described by the name of Mitzraim's eldest son, Ludim, "the strivers."

When the moon receded further from the earth, the great mass of waters was divided, but the attraction of the two bodies on each other caused the formation of two stupendous tidal waves in each, whose summits, surging upwards to an immense height,

broke off from time to time in flying streams. And these are denoted by the name of Mitzraim's second son, Anamim, which signifies "the *dual* fountains."

A third stage of this symbolism is, when the volume of the huge tidal waves was lessened by the greater distance between the two bodies, and rolled onward like two great mountain slopes around them. These are the Lehabim,¹ a name descriptive of the smoother movement of these mountains of rolling waters, which gradually subsided into moderate tides.

In accordance with the *dual* form of the name, Mitzraim, the land of darkness, consisted of two parts, and these are significant of the two sides of the under world through which the moon passes. The first of these, Naptuhim,—a plural term, as all the names must be in this Mitzraitic symbolism,—has been connected with Nephthys, a designation for the northern parts of Egypt; and the second, Pathrusim (from Pathros), with the south. Thus along with the symbolism of the *west* and *east*, as shown in the under-world course of the moon, we have also the north side and the south side symbolized by Naphtuhim and Pathrusim.

In the next phase of the symbolism, the moon is enveloped in an atmosphere of dull, watery vapours; and these are the Kasluhim, a name descriptive of what is large and soft and dull in appearance. The earth also was surrounded with masses of dull clouds which were drawn upwards like a mountainous tidal wave by the attraction of the moon, and rolled after her in her course across the sky. These are the

¹ From the root *lahab*, which primarily signifies "to glide over."

Pelishtim, "the rolling ones," which came out of the Kasluhim, and eventually broke up and disappeared.

In like manner they disappeared also from the moon, and the waters on her surface were frozen by the intense cold of the region of space in which she moved. The expansion caused by the ever-increasing thickness of the ice, broken from time to time by tidal-wave action, rent it with great fissures and chasms, and threw up precipitous ridges hundreds of miles in length, and mountains of enormous height. These ice formations are the Kaphtorim,¹ or "coverings," which completed the formation of the moon, and became "the crown," or sign of that completion.

Here a higher and more beautiful phase of the symbolism begins with the sons of Canaan. Of these the firstborn was Tzidon, whose name is derived from *tzûd*, a verbal root which primarily signifies "to look at, to watch"; and it has reference to the breaking up of the clouds and vapours which obscured the moon and overshadowed the earth.

Heth, the name of Canaan's second son, is significant of *seizing* the idea of what is presented to the eye, and it is descriptive of the more definite outline of the moon as the misty vapours were disappearing, and of the clearer view of surrounding objects in the more transparent atmosphere of the earth.

This was the beginning of the great period of light upon the earth, when the crescent moon first shone in the sky and dispelled the darkness of night; and there-

¹ The singular is *kaphtor*, which Gesenius (*Lex. s. v.*) describes as a quadrilateral probably compounded from the triliteral *kaphar*, "to cover," and *kathar*, "to crown."

fore from this point the names of all the sons of Canaan are written with the article ה, *ha*, a letter which, in the symbolism, is the sign of the beginning of light; and their names are descriptive of the different phases of the moon.

The first whose name is thus written with the article, is Ha-Yebusî, "the Yebusite," "he who tramples under foot, as a conqueror, the body of his enemy"; and is descriptive of the bright moon appearing in the heavens, and bruising the head of the serpent of night.

The name of Canaan's next son, Ha-Emorî, "the Amorite," or "mountaineer," is derived from the verb *amar*, the primary meaning of which is "to bear forth, to bring to light" (Ges. *Lex.*); and it is descriptive of the increase in the enlightened part of the moon, as it leaves the sun and mounts upward in the western sky.

The Gîrgashite, "the dweller in clay" (Ges.), is the dusky part of the moon, not yet brightened with light.

The Hivvite derives his name from *hivvah*, which signifies "to live," and then the place in which one lives. But life is the spiritual side of matter, and the two in their relation to each other, are represented by light and darkness. Consequently, the Hivvite is symbolized by the next phase of the moon, when it is half bright with the light which is significant of life, and half in the darkness which is significant of matter.

The Arkite is one that gnaws, and his name is descriptive of the advancing light eating its way into the darkness on the eroded side of the moon's disc.

The name of the Sinite connects him with *sin*, "mud," and in the symbolism of the moon it is the dark, decrecent part, which is soon to disappear.

The Arvadite is "the wanderer," and this is strikingly descriptive of the moon in its wandering course among the stars of the sky.

The name of the Tzemarite, which is derived from *tzamar*, "to cut, to shear," denotes the final disappearance of the darkness, which is cut off, as it were, by the bright edge of the moon's disc.

The last of the sons of Canaan is the Hamathite, a name which signifies what is joined together, or in affinity, as the new moon with the sun, from which it receives its light.

To the genealogy in which this marvellous and beautiful symbolism is embodied, there is added a description of the border of the Canaanite, which will be explained further on. Suffice it to say here, that the border of the Canaanite carries the symbolism from the moon forward to the light of morning and the splendour of the rising sun.

The third and highest place in the symbolism is given to the sons of Shem, who is described as "the father of all the children of Eber." The prominence of this statement indicates its importance, and it signifies that all the sons of Peleg and all the sons of Yoktan are connected together in the symbolism.

The name of Elam, the first of Shem's sons, has been variously interpreted; but, as the symbolism connects Shem with the *east*, and begins at the *lowest* point, Elam's place is at that point in the eastern side of the under world.¹ This at once suggests a connection of his name with *alah*, "to rise upwards, to ascend," and it denotes the tendency of the moon

¹ "Jensen connects *Elamtu* (Elam) with *illamtu*, 'front,' and explains 'east region.' "—*Encyc. Bib.*

to an upward course in the waters of the under world, before it became sufficiently great to pass into the symbolism of Asshur, the second son of Shem.

Asshur is "one who goes straight forward" (Ges.), and the name is descriptive of the moon's upward course as it began to emerge from the waters of the under world.

The name of Arpakshad, the third son, has been the subject of much discussion and diversity of opinion, and has not yet been satisfactorily explained. But the symbolism is of great value in determining the composition and meaning of this name. Arpakshad is formed from *arpad*, "a stay, or support," and *kasdim*, the powers of darkness,—a derivation which is confirmed by there being a city Arpad close to Hamath, with which the preceding symbolism of the sons of Canaan ended. Thus Arpakshad is the extreme part of the domain of darkness in the under world,¹ from which the moon is struggling to free itself.

Hence the name of the next son of Shem is Lud, "the striver," which is descriptive of the moon's efforts to mount up towards the sky, where it becomes Aram, "the high one."

Here another stage of the symbolism begins with the four sons of Aram,—Uz, Hul, Gether, and Mash,—who have a correspondent relation to the four sections of the earth. The name of the first son, Uz, has reference to the great quantity of fine loose matter washed about by the waters on the surface of the

¹ Perhaps it may not be altogether needless to remark that "under world," as here used of the movements of the moon, has reference to the whole period of time that the moon was closely connected with the earth, during which the symbolism was of a dark, under-world character.

moon. The name of the second son, Hul, is descriptive of the rotation of the moon and its revolution around the earth.

No satisfactory explanation of the name of Gether has been given; but his symbolism, as the *third* son of Aram, indicates that it is descriptive of an upward and onward movement. It is probably formed from *gaah*, "to lift up one's self, to rise," and *taar*, "to run, to extend, to stretch," which would appropriately describe the movements of the ascending moon, drawing up with it a great mass of waters, the lower part of which was connected with the earth. But his name is also paranomastic with *yether*, "a thing hanging over," "a cord or rope which holds a tent to the stakes"; and this furnishes a striking image of the moon and the elongated body of water which hangs between it and the earth, and, as it were, holds her to it.

And this symbolism is continued in the name of the fourth son, Mash, which is derived from *mashah*, "to draw, to drag out"; and is descriptive of the moon's action in drawing out the connecting body of water and other matter to a state of attenuation that indicates an approaching break.

Accordingly, this takes place in the time of his successor, Shelah, as his name clearly shows; for Shelah signifies "a sending forth, or away," and the primary notion of the root is "to release, to loosen, to let go" (Ges.).

When the great body of waters is at last divided,¹ the symbolism passes over into another and higher stage. Hence the son of Shelah is named Eber, "the passer over."

¹ This is the dividing of the water spoken of in chapter i. 7.

Until the dividing of the waters which held the two bodies together, the moon was regarded as a part of the earth itself. But when the division took place, the event is recorded in the Biblical narrative as follows:

“To Eber have two sons been born; the name of the one is Peleg [Division], for in his days *hath the earth been divided*, and his brother’s name is Yoktan.”

Peleg is the earth, and Yoktan, whose name means “the smaller, or the younger one,” is the moon. Yoktan has thirteen sons, who, with himself, make a series of fourteen in all.

The name of the second of this series is Almodad, that is “El measures,”¹ a name descriptive of the extent of the moon’s distance from the earth, as determined by the time of her orbital revolution and the attractive power of gravity.

The third is Sheleph, a name derived from *shalaph*, “to draw out,” applied to drawing the sword out of its scabbard,—here descriptive of the bright blade of light drawn out of darkness, on the margin of the moon’s disc.

The fourth is Hatzarmaveth, whose name signifies “the court of death,” and it is a designation for the dusky part of the moon’s disc, whose darkness is connected with death.

During all this time, the term “moon” has never appeared in the Hebrew text, because her formation and the conditions which made her an orb of light were not yet completed. While she exhibited a bright crescent only, the darkness preponderated, and it was necessary that one half of her disc should be

¹ See note 3 on Kalneh.

enlightened before she reached the point required by the symbolism. This has now taken place, and, accordingly, here the beautiful orb is explicitly designated *Yarehh*, the MOON.

The sixth of the Yoktanites is Hadoram, that is, "the splendour of the high one,"—a name descriptive of her beautiful orb when it begins to fill out with light.

The seventh, Uzal, derives his name from *azal*, "to roll off or away"; and it describes the rolling away of the remaining darkness from the dusky side of the moon as she draws near the full.

This is the next phase, and she now becomes Diklah, "the palm tree." But from time immemorial everywhere throughout the East, the palm tree has been the tree of the sun; and how comes it that it is here connected with the moon? The symbolism explains. The name of Diklah is given to the moon when she is directly opposite to the sun, at which time she rises on the eastern horizon just as he is setting in the west, and the two are face to face. At this time the moon is full, and her orb, resplendent with light, is then most like the sun, whose place she comes to take. She is, as it were, a sun to the night; and thus the palm tree is connected with her as with the sun.

But night after night she loses a strip of her shining disc, which are the bright leaves of the light-giving palm tree; and when they are all gone, she becomes Obal, the leafless and dark one.

The next phase of the symbolism is connected with Abimael, the tenth of the Yoktanites. His place, the *twenty-second* in the generations of Shem, connects him with water and darkness, to which his name also

has direct reference; for it means "Father of the waters of El," a designation which is descriptive of the moon's action in causing the phenomena of the tides.

These had their origin, as I have shown, in the great tidal waves of an earlier period, which at first swept freely around the whole earth, but gradually lessened in volume and in height, as they sank down into the ocean beds. It is to the phenomena of these modified but still great tides, when the waters were carried away from the land at regular intervals, and their depths laid open, that the name of Sheba, "to carry away," has reference.

The moon, now near the end of its monthly circuit, becomes a dark and dusky body, which is appropriately described as Ophir, a term denoting what is "sand-coloured, dusky, like earth" (*Ges. Lex.*). Havilah means a turning, or going round, and it shows that the monthly circuit of the moon is now completed.

But the symbolism does not end at this point, but passes into the beginning of a new circuit, whose sign is the name of Yoktan's youngest son, Yobab, which means "Yahveh is the gate"¹; and this signifies the continuation for all time of the phenomena of light and darkness in connection with the monthly circuit of the moon.

But the symbolism of these names is of twofold

¹ Just as Bab-el, the "gate of El," the God of nature, was the beginning of Nimrod's kingdom, so Yo-bab, "Yahveh is the gate," with which the whole series of the symbolism ends, is the beginning of the kingdom of Yahveh, the God of light and darkness. See the genealogical table. The one gate is the counterpart of the other.

significance, and besides being descriptive of the formation of the moon and its becoming an orb of light, they are descriptive also of the beginning of life upon the earth, and of its growth and development through a long series of forms till it reaches its crowning glory in man. Of this the moon also is a typical sign, and the light which gave brightness and beauty to its dark body, is significant of the mental light which dispelled the nocturnal darkness of the last and highest of all earthly creatures. It is, therefore, to this wonderful record we must go for the complete account of——

THE CREATION OF MAN.¹

THIS great event makes it necessary to explain how life came to have a beginning upon the earth. Life is

¹ I must here point out that the Biblical narratives speak of Adam or man in two different senses as regards the comprehensiveness of the term. In the one he is the earth itself, or the principle of life inherent in it, in the other he is a bodily creature and the father of the human race. The failure to perceive this difference in the use of the term has caused no end of difficulties to interpreters.

Thus the second chapter (vv. 5-7) states that while no plant of the field was yet in the earth, and no rain had fallen upon it, "Yahveh-Elohim formed the Adam, dust of the earth, and breathed into his nostrils the breath of life, and the Adam became a living soul." But the difficulty will be removed and the whole narrative made clear, when I point out that the Adam who became a living soul, while the earth was a bare and desolate waste, is the principle of life, which at this time, under the influence of certain conditions (*e. g.*, the flood) was awakening within it. Accordingly, Adam's becoming a living soul is immediately followed by the production of plants, which ultimately form a luxuriant vegetation, described as the garden of Eden. And this explains

inherent in all matter, but is manifested only under certain conditions. There could be no organic life upon the earth when it was a luminous body, or when its exhausted fires left it covered with a hard, black crust, still hot from the molten matter beneath, and without rains to soften its scoriaceous surface and supply the moisture necessary for the production of protoplasmic cells. It was only when the waters of the flood, and the moon in its resistless course around the earth, had destroyed the hard, igneous mountains, and formed new lands from the bed of the sea, that protoplasmic matter could be produced and life begin upon the earth. Hence it is that the names of these lands are significant of the origin and development of living creatures, especially of man, whose formation from the dust of the earth completes the work of creation.

Accordingly, the first of the sons of Yapheth is Gomer, which means "completion," and is paronomastic with *chomer*, the clay of which man is made,¹ and which is the protoplasm of modern scientists.

This was first formed at the time of the flood by the action of water and heat on the dust of the pulverized rocks, which caused a new combination of their elements in minute particles, that were readily affected by the sun's rays, the continued action of which

how it was that the Adam was made before the garden was planted, and before the beasts of the field and the fowl of the heavens were formed out of the ground.

But it is to Adam as a bodily creature, and the father of the human race, that the present account of the creation of man, has reference.

¹ See Job xxxiii. 6, where Elihu says to Job, "I also am formed out of clay" (*chomer*).

caused a molecular arrangement into plastic cells; and by the growth and aggregation of these the bodies of all living creatures were formed. But it took ages to produce even the simplest organisms.

Of this marvellous process only the general phenomena are indicated by the names of the sons of Yapheth, and a few words will suffice for their interpretation.

The significance of the name of Gomer, which is the sign of the whole symbolism, and its connection with *chomer*, the first protoplasmic matter, have already been explained.

Magog, usually taken to signify the great or high mountain, or moon land, is an appropriate symbolical term for the great mountain of life, which rises heavenward from the earth. But the latter part of the name, *gog*, has also a reference to *gag*, the top of an altar; and this is still more striking and descriptive, for an altar, in all ancient symbolism, represents the earth, and the fire upon it is the symbol of life.

Madaï, the next in order, proceeds, as it were, out of Magog; for the name means "to extend, to stretch out," and is the beginning and significant symbol of life throughout its whole extent, from the first sentient matter that existed on the earth to man, the highest and noblest of all earthly creatures.

The name of Yavan is descriptive of matter in a state of fermentation, as wine, the spirit in which is a symbol of the active principle of life. In the name of Tubal, which is derived from the root *tûb*, "to turn back, to return," there is a reference to the *retractive* movements connected with the presence of sensation. Meshek, a derivative from *mashak*, "to draw," as to one's self, is descriptive of the action of the principle

of life on the matter in contact with it, just as leaven forms cells in the surrounding dough, and assimilates it. Tiras signifies a more advanced state of this process, and denotes the formation of living tissue.

These seven are all immediate sons of Yapheth, the *spreading* one, and they complete the first period of development connected with the phenomena of life. The second period is characterized by a more remarkable advance in vital action, beginning with the movements of certain parts of the living thing, by which it made a change of place, and ending with free impulsive motion. Therefore, this period begins with the name of Ashkenaz, which signifies a moving from place to place by intermittent efforts.

The name denoting the next stage of this period is Riphath, a derivative from *rûph*, "to rub, to make into small parts"; and it is descriptive both of *fissiparous* reproduction in the lower forms of living things, and of the production of *ovules*.

Togarmah, the third name in the symbolism of this period, signifies a grating or scraping movement, and is descriptive of the first efforts of the creeping things of the waters to crawl out upon the land.

The change from the waters to the surface of the dry land, and the quickening action of the air, stimulated their vital powers into more active development; and thus it is that Elishah, whose name is the sign of this great advance in the condition of animal life, is son of Yavan, that is, of the first vital action in protoplasmic matter. And the free movement of living creatures on the face of the dry land, corresponds to the symbolism of the moon, when it began to move freely upon the face of the earth, of which also Elishah was the sign.

This new condition of life could not fail to bring into existence other powers connected with its development. These began with instinct, which had its origin in the movements of highly sensitive matter under the influence of external causes. But in order that the phenomena which characterize the later and higher forms of living creatures should be brought into existence, the darkness which was originally connected with them must be dispelled by the growing brightness of the light of life. The sign of this is Tarshish, which denoted the destruction of the limits between light and darkness by the moon in the under world of the west; and, correspondingly, the dispelling of the original darkness of animal life by the growth of instinctive and perceptive powers, the latent state of which is denoted by their sign Kittim, "the hidden." The last name, Dodanim, is significant of sexual distinction.

Passing now to the generations of Ham, the hot charred earth, we find the conditions in which life had its origin and development, described in connection with the waters of the flood. His eldest son, Kush, who has been already connected with the dark waters of the western under world, is connected also with the dark waters which covered the earth at the beginning of the flood. And the name of the eldest son of Kush, Seba, is descriptive of the drinking up of the waters by the fiery cavities and fissures of the hot crust of the earth. These are the two elements which may be described as fire and water, in whose interaction and union the first protoplasmic matter was produced.

The name of Havilah, the second son of Kush, which is derived from *chûl*, "to turn around, to

quake, to tremble," is descriptive of the first faint movements connected with the beginning of life in matter. And, accordingly, *chûl* is the very term used in describing the writhing of a woman in labour.

The third son is Sabtah, which means a drinking place, and it has reference to the places where the presence of water and other conditions favoured the production of protoplasmic matter. And here, in course of time, it began to exhibit a trembling, quivering movement, which is described by the name of Raamah.

These simple forms of dawning life were as yet without power to move from place to place; but the feeble efforts they instinctively made by extension and retraction of the two ends of their bodies, led to the formation of rudimentary organs or members, one on each side of their extremities. In like manner, other organs also originated in rudimentary forms, all of which acted together in the development of the living creatures. And the verb *takah*, from which the latter part of the name Sabteka, now given them, is derived, is descriptive of the actions producing both these results; for it means not only "to lie down or upon," so as to hold to the surface over which the creeping thing was making efforts to drag itself along, but also "to be fitted, joined," as part to part.

In the next stage these rudimentary organs are partly developed, and the living creatures move about from one place to another, as indicated by the name of Sheba, a derivative from *shabah*, "to carry off or away." But for a while their efforts were feeble and their progress slow, and this is signified by the name of Dedan, which is descriptive of "going slowly and softly."

The account of Nimrod and his cities, which is given at this point in the Biblical narrative, is so far removed from the simple living creatures just spoken of, and so different in its whole character, it does not seem possible that it can have any connection with them. But a most important connection does exist as the symbolism will show; for Nimrod is a conception of the newly made moon, and the moon it was which, at the time of the flood, was the ark which preserved the seed of life. Thus the moon is the typical symbol of the world of organic life. Like the living creatures of which that world consisted, the moon in its first circuits around the earth went "slowly and softly"; but its speed kept increasing more and more as it rushed along on the top of the great flood-wave, like a horseman on his horse, and hence came the figurative conception of "the mighty hunter before Yahveh."

This shows that predaceous habits were predominant among the living creatures of that period, all of which dwelt in the waters; and these habits stimulated the development of their organs of motion, and enabled them, like hunters, to pursue their prey. Thus the history of Nimrod presents us with the grandest and most striking symbolism ever connected with the beginning of animal life.

Not less wonderful is the symbolism of his cities. Babel, which is the beginning of Nimrod's kingdom, and which, with deep significance, is described as "confusion,"¹ denotes a period of imperfect and irregular forms, which preceded by a long time the continuous production of creatures of like structure and habits, which established the existence of species.

¹ Gen. xi. 9.

This is connected with the symbolism of the city of Erech, the name of which denotes what is long or extended, and has reference to the continuous production of a long line of living creatures of the same kind. Hence it is that the account of Nimrod's cities is given at this point in the Biblical narrative, and begins with Babel, the city of "confusion."

The name of his third city, Akkad, meaning what is bound, made strong, is descriptive of the endurance of specific types, which cannot be violently broken. Kalneh, the fourth city, is, as its name signifies, the "crown" of Nimrod's kingdom, to which the highest of all earthly creatures, man himself, belongs.

The cities of Asshur are the cities of the light of heaven, that is, of the light which begins with the gray dawn of instinct in living creatures, and, growing stronger and brighter in the intelligence of the higher animals, appears in its greatest splendour in the God-like intellect of man.

Just as the material forms of living creatures began in the darkness and confusion of Babel, so their instinct and intelligence begin in Nineveh, the first of the cities of Asshur. And Rehoboth Ir, "the outspreadings of the city," denotes the development of instinct in living creatures and its expansion into the light of intelligence. The highest point of the symbolism is Kalah, the city of intellectual and spiritual light, in which man, the noblest of all earthly creatures, and the image of his Maker, dwells. And the continuity of this development through all its different degrees of instinct, intelligence, and intellect is denoted by the symbolism of "a cord or line," in the name of the city Resen,¹ "between Nineveh and

¹ See Ges., *Lex.*

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Kalah, this is the great city." Here, in the expression, "*the* great city," the exactness of the Biblical text in the smallest matters of the symbolism is seen; for the letter $\aleph$, He, the written form of the article, is itself *the sign of light*.

Thus the symbolism of Nimrod and his cities, connects the earth and the heavens—the darkness of insentient matter and the light of life. With it the creation of man as a living creature, distinguished from all other living creatures, begins. Mitzraim, as I have already shown, is connected in the symbolism with the waters of the under world; and the sons of Mitzraim, the first creatures named after the description of Nimrod's cities, were developed from the creeping things of the waters, which preceded them. This was owing in a measure to the efforts of the creatures themselves to move more quickly, as well as to their struggles with each other. Hence the first of the sons of Mitzraim are called Ludim, "the strivers."

The next stage in their development is characterized by the beginning of sexual distinction; and this is signified by the name of Mitzraim's second son, Anammim, which means the "two fountains" (of life), that is, the two sexes from which all but the lowest living creatures proceed.

Accordingly, the name of his third son is Lehabim, which, under the symbolism of the overlapping of a flame of fire, denotes the co-ition of the sexes.

The name of Mitzraim's fourth son, Naphtuhim, is one which interpreters have found it difficult to explain. Some connect it with the name of Nephthys, the wife of Typhon, which was given to the northern coast of Egypt. But it is derived from the Niphal

form of the verb *pathach*, signifying "to be opened," and it has reference to the *open world* of the dry land, to which the living creatures of the waters are now beginning to betake themselves. And it is remarkable that Plutarch explains Nephthys, as "*the extreme border of the land washed by the sea.*"

For a long time they were limited to the low shores close to the waters, but, eventually, as they became true air-breathing creatures, they reached the high grounds at a greater distance, and dwelt there as creatures of the land. Hence they are now called Pathrusim, the people of Pathros, the name of *Upper Egypt*.

In course of time they increased in size and physical development, but they were as yet *without intelligence*; and it is with reference to this they are described as Kasluhim,¹ "the dull ones."

But, like the dulness of the dark, gray dawn, it was the first indication of the coming light of day. The one proceeds out of the other²; and, accordingly, the Biblical narrative makes the explicit statement, that the Pelishtim,² the living creatures which had the first *flitting* notions of the world around them, came out of the Kasluhim.

It is important here to point out the *continuity* of the operations of nature, in producing the phenomena of life and intelligence. Beginning with protoplasmic matter in its inorganic state, there is no break between the expansion and contraction of the first small

¹ From the root *kasal*, which has a twofold meaning, "to be strong," and also "to be dull, stupid" (Ges., *Lex.*).

² So named from *palash*, "to wander, to move about in an uncertain way," which is descriptive of the first vague notions of the creatures to which it gave a name.

unshapen masses, caused by light and heat, and the movements by which an individual part of that matter makes a change of place; and there is no break between the tendency of such a body to make a change of place, and the instinctive movements of living creatures, by which, in a more advanced state of development, this is accomplished; and there is no break between the instinctive movements made under certain conditions, and the intelligence of the higher animals which directs them; and there is no break, but that caused by a special development, between this intelligence and the intellect of man.

The point has now been reached at which the marvellous phenomena of mental images, produced by the action of light, has begun to be impressed on highly sentient matter. The flitting ideas of the Pelishtim have become more definite and lasting in the Kaph-torim, a name, as before explained, formed from two verbal roots, one (*kaphar*) signifying "to cover," and the other (*kathar*), "to crown," which is descriptive of the head of a column, encircled with buds and flowers.¹ The symbolism is of great beauty and significance. The Kaphtorim are the head of the great pillar which is to support the glorious superstructure of mental and intellectual life; and the buds and opening flowers with which the hand of the Divine architect has beautified it are the signs of the budding thoughts and unfolding ideas in the creature which is soon to become man.

The different stages of development in the next period are denoted by the names of the sons of Canaan. But first, it is necessary to show what is signified by the name of Canaan. *Kana*, the root

¹ See Ges., *Lex.*, s. v.

from which it is derived, has a twofold meaning: first, "to *bend* the knee," and, secondly, "to collect, to gather." The bending of the knee has a most important significance; for it shows that the highest of all living creatures of the earth did not, as yet, walk upright upon his feet; and, in its second and more abstract sense, it denotes the beginning of mental efforts to think.

The name of Canaan's eldest son, Tzidon, has also a twofold meaning: one, "to lie in wait, to watch," indicating his pursuit of living prey; and the other, "to fix the eyes upon any thing, to look at" (Ges., *Lex.*), in which the habits of the observant creature are accurately described by the definition of the lexicon. With this, the name of Canaan's second son, Heth, signifying one who seizes, is closely connected; for it applies both to the seizing of prey, and of ideas, which have their origin in sight.

At this time a remarkable change took place in the posture and movements of the living creature. He no longer crept upon the earth, but stood upright, and walked upon his feet. And this is described in the name now given to him, *ha-Yebusi*, "the tramper, the treader under foot." This upright posture gave him greater height, and thus he became *ha-Emori*, "the *tall* one,"—a name which is also descriptive of *mental arrangement*,¹ and denotes that he is now beginning to put his ideas in order. But there was much dulness in his mental efforts, and his ideas were still indefinite and confused,—a condition which is figuratively described by the name *ha-Girgashi*, "the clayey or *muddled* one."

In the course of time his mind became clearer and

¹ See Ges., *Lex.*, s. v.

his physical organization perfected. The name which indicates this twofold development is *ha-Hivvi*, "the Hivvite," the root of which, *hivvah*, signifies "to live," and also "the place in which one lives (Ges., *Lex.*); and in the symbolism it denotes that the mental light is now equivalent to the darkness of matter. I have already explained this in connection with the moon, when it is *half* in light and *half* in darkness. Thus the name Hivvi denotes a half-enlightened being.¹ The Arkite, a name signifying "one who gnaws or eats away," is descriptive of the *decrease* of the mental darkness yet existing in man's nature, and the Sinite, of its final disappearance.

But for a long time the notions and ideas of the incipient man were vague and unsettled; and, accordingly, the name of the Arvadite, "the wanderer," is given him with reference to the wandering and bewilderment of his thoughts. Eventually, like one who cuts an opening through a thicket, to see beyond him, he clears away the obstructions to his mental vision, and, therefore, he is called the Tzemarite,² "the cutter off," that is, of what is wild and confusing in his ideas, which he prunes and puts into shape.

¹ It is remarkable that the name Hivvi is explained by Ewald as *Binnenländer*, that is, "*Midlanders*."

² The term Tzemarite is derived from *tzamar*, "to cut off, to shear" (as a sheep); and it shows that at this time the hair which had covered the body of man, just as it covered the lower animals, was disappearing, in sign of his emerging from the state of animal darkness, and becoming a being guided by intellectual light. And it is with reference to the total disappearance of animal darkness in man, that in the garden of Eden, when his mental development had reached the point of distinguishing between good and evil, it is recorded that "the man and his wife were both *naked*."

The last of the sons of Canaan is the Hamathite, a name which signifies "a joining together, or in affinity"; and it denotes that man's mental conceptions, so closely akin to the power of reasoning, have at last been united with it, and prepared him to understand the wonders of the world around him.

The description of the border of the Canaanite forms an important part of this symbolism:

"And the border of the Canaanite is from Tzidon, in thy going towards Gaza, unto Gerar; in thy going towards Sodom and Gomorrah and Admah and Tzeboim, unto Lasha."

The border of the Canaanite is, symbolically, the border between light and darkness. Tzidon is the western point of the earth, where the eye of man begins to be directed to the bright region of light beyond. Gerar¹ is where the setting sun turns aside on the horizon to sojourn for the night. Gaza is the strong city of darkness. Sodom² is the place of the sunset fires low down in the burning west; and Gomorrah, the name of which is descriptive of overwhelming waters,³ is the dark waters of the under world. Admah is the earth in the *red* light of morning, and it denotes the beginning of an intellectual nature in man (Adam). Tzeboim,⁴ which denotes

¹ See the root *gur*, "to turn aside for the purpose of sojourning."

² From *sadam*, "to burn, to consume with fire." (Ges., *Lex.*)

³ See Ges., *Lex.* s. v.

⁴ This word has a twofold meaning both derived from the verb *tzabab*; first, a coming forth or appearing, as the rays of the rising sun, or of the stars, the bright host of heaven; and, second, as a term for antelopes, animals noted for their swiftness. In the interpretation *tzeboim* denotes the host of thoughts and ideas which were coming forth in the mind

the splendours of approaching day, is descriptive of the increasing brightness of man's intellect. Lasha, to which the remaining part of the border extends, is a chink or fissure in the earth, or the outlet of a fountain,—here it is the opening in the bright clouds on the eastern horizon, through which the light of day flows out upon the earth.

Under this beautiful symbolism of the light which precedes the rising of the sun and is connected with it, are made known man's power of perceiving the true relation of things around him, of forming definite mental images, of thinking continuously, and of beginning to express his thoughts in human speech; for the fissure or outlet of the fountain is significant of the mouth of man, and of the outflow of his thoughts and feelings; and the symbolism is completed by the close connection between Lasha, the fissure, and *lashon*, the tongue.

Next follows the history of this development as symbolized in the generations of Shem. Elam, his first son, is man in the early dawn of his existence as an intelligent creature. Asshur, the name of his second son, is descriptive of his assuming an erect posture, and of his upward course towards the upper world of light. Arpakshad is the darkness of his earlier state, which still hangs over him; and Lud, the strife between light and darkness within him. But light triumphs, and he rises out of the lower world of darkness, and becomes Aram, "the high one."

The more extended view he now has of the world of man, and his quickness in seizing them. The symbolism is most striking and beautiful.

brings so many things before him, that his ideas crowd upon him, without as yet leaving permanent impressions; and this is signified by the name of Uz, which is descriptive of light, sandy soil, in which the foot of the passer by leaves no clear and lasting print. But all the while he is making efforts to think; and his mental struggling to give birth to his thoughts is accurately described by the name of Hul, which denotes the writhing of a woman in labour.

The name of Gether, as already explained, shows that man was nearing the point where his mental intelligence would surpass his animal instincts. The nearer he approached it, the more quickly did his mental faculties develop, and draw him more and more out of the diminishing darkness of his original animal condition; and hence the name of Mash, which is descriptive of drawing out.

His power of perceiving and thinking is now indicated by the name of Shelah, which signifies "a sending out," that is, of his perceptions and thoughts in the observation of the world around him. The special statement here made of Shelah's origin, that "Arpakshad begat Shelah," is of the greatest importance; for Arpakshad, as already shown, means "the stronghold of darkness," that is, of the mental darkness of the lower animals; and that this was the source of the intellectual perceptions and thoughts of Shelah is explicitly stated in the record, "*Arpakshad begat Shelah.*"

At this point man passed over the horizon line which divided the lower world of animal darkness from the upper world of mental and intellectual light; and, accordingly, his passing from the one to the other is denoted by the name of Eber, "*the passer over.*"

And just as Arpakshad begat Shelah, so "Shelah begat Eber," a statement which carries the continuity of this mental development into the higher world, to which man now belongs.

The dividing between man and the living creatures of a lower and more material nature is the dividing of the earth in the days of Peleg; and Yoktan, who becomes the bright orb of the moon, is the symbol of man in the first period of his existence as an intellectual and reasoning being.

Here, corresponding to the border of the Canaanite, which began at Tzidon in the west, and ended with the rising of the morning light, at Lasha, in the east, is the record of the dwelling-place of the sons of Yoktan. In the words of the Biblical narrative:—

"Their dwelling is from Mesha, in thy coming towards Sephar, the mountain of the east."

Mesha, as already explained, is derived from the verb *mashah*, which signifies "to draw up, or out" specially, to draw out of the water; and it denotes here the point of emergence from the darkness of man's animal nature, into the upper world of mental and intellectual light. And Sephar, the mountain of the east,¹ is the mountain of light and knowledge,² towards which he now directs his way.

Thus the history of man from his origin in the dust of the earth, and his existence in numberless animal forms, as a creeping thing of the waters, and afterwards as a creature of the land, till he stood up-

¹ Compare "the mountain of the sunrise," spoken of in an ancient Akkadian hymn (*Chald. Acct. of Gen.*, p. 150).

² This is strikingly signified by its name, which is derived from the verb *saphar*, descriptive of writing, counting, narrating, recording, etc.

right on his feet and became the lord and master of the earth, with power to express his thoughts and feelings in human speech, are all embodied in the generations of the sons of Noah; and are symbolized by the moon, "the *faithful witness* in the sky." ¹

The number of the next chapter, eleven, is of a transitional character between *ten*, the cycle of the earth, and *twelve*, the cycle of the celestial bodies; or, in other words, between the world of matter, that is the dark earth, and the world of mental and intellectual light. Accordingly, the eleventh chapter consists of *two* parts, the first relating to the physical history of the earth, the second to man's condition as an intelligent and intellectual being.

The chapter begins with the record of an event which, at first sight, seems to have no connection with what precedes it, and which is as follows:

GENESIS XI.

1. And the whole earth is of one lip, and one way of speaking.

2. And it cometh to pass, in their going eastward, that they come to a plain in the land of Shinar, and they dwell there.

3. And they say one to another, Go to, let us make brick, and burn them thoroughly. And the brick is to them for stone, and the slime hath been to them for mortar.

4. And they say, Go to, let us build us a city

¹ Psalms lxxxix. 37.

and tower, and the head of it in the heavens; and make us a monument, that we be not scattered over the face of all the earth.

5. And Yahveh cometh down to see the city and the tower which the sons of men have builded.

6. And Yahveh saith, Behold, the people is one, and one lip to them all; and this is what they have set about doing: and now they will be kept back from nothing that they have purposed to do.

7. Go to, let us¹ go down, and confound there their lip, that a man doth not understand his fellow's way of speaking.

8. And Yahveh scattereth them from there over the face of all the earth; and they leave off building the city.

9. Therefore hath the name of it been called Babel; because Yahveh hath confounded there the lip of all the earth: and from there hath Yahveh scattered them over the face of all the earth.

The event here recorded took place soon after the flood, and is connected with it. But the phenomena which brought it about are of earlier origin. For a long time the great rapidity of the earth's rotation

¹ The presence of the consiliar "us," corresponds to its occurrence in the twenty-sixth verse of the first chapter, where Elohim, the God of nature, includes the unnamed Yahveh with himself; while here, Yahveh, the God of law and order, includes the unnamed Elohim with himself. See also chapter iii. 22, where "us" has clear reference to the *twofold* name, Yahveh-Elohim.

on its axis had thrown the middle or equatorial part up into a ridge of great breadth and height, which ran all the way round about it from west to east. This is the great lip spoken of in the beginning of the narrative,—“And the whole earth is of one lip.” But the word *siphah*, “lip,” also means “Language,” and this twofold meaning is part of the symbolism; for it has both a physical and a moral significance. And so with the term *dibbarim*, usually rendered “words” or “speech,” but which, in its primary and physical sense, denotes “things placed in order,” or following one another (*Ges. Lex.*), and is here descriptive of the *one direction* (from west to east) in which the broken parts of the earth’s crust were thrown by its quick rotation. It is these that are spoken of by the general term “they,” and their journeying was of course *eastward*.

The same force that carried them in this direction had been whirling the moon onward round about the earth, with increasing rapidity, and at last had cast it off altogether. Hence this part of the earth is called the land of Shinar,¹ that is, of the casting off; and the great flat or depression where the event took place, is the *biqah*, or plain of Shinar. When they reached it they could go no further, “and they dwelt there.”

At the time of the casting off, just as the moon had risen slightly clear of the earth, the loose fragments of its crust that were carried eastward by its rotation, to the land of Shinar, were drawn together by the

¹ See נָעַר, *naar*, “to shake off, to be shaken out, *i. e.*, cast out from a land” (*Ges. Lex.*). The first letter נָ, Shin, is an important sign in the symbolism, and denotes the beginning of a period of light, that is, of the light of the moon.

moon's attraction, and formed a great protuberance from the top of which an elongated body, consisting of small fragments of the earth's crust, intermixed with clay and water, reached upwards to the moon, and rose higher and higher with it, as it ascended towards the sky, and all swept around the earth together.

This is the great tower whose head was in the heavens, and the city was the protuberant mass of rocks encircling its base. The bricks which they made and burned are the charred fragments of the earth's crust, and the clime is the viscous clay formed by the waters of the flood.

The coming down of Yahveh to see the city and the tower, denotes that a point has been reached beyond which the height of the tower could not be continued; and his purpose to confound their language, so that a man could not understand his fellow's way of speaking, means the destruction of the tower and the diminishing of the rapidity of the earth's rotation, so that its projectile force could no longer add to the growth of the city. Therefore "Yahveh scattereth them from there, over the face of all the earth, and they leave off building the city."

But this calls for further explanation. While the moon was rising from the earth, the great body of water connected with the tower became more and more attenuated, till at last, in the time of Peleg, it parted, and the lower mass fell down in a mighty cataclysm upon the city, sweeping it away, and scattering the rocks of which it was built far and wide upon the earth. This explains why "they leave off building the city," and why nothing is said about the tower. The destruction was complete, and the

Biblical narrative describes the result, by giving to Bab-el, "the gate of El," the symbolological meaning of "confusion."

The second part of this chapter begins with the history of man's development from the condition of an erect intelligent creature, to his reaching the point at which he becomes an intellectual and reasoning being, who is conscious of the existence of God. The development of this idea is connected with the generations of Shem; and, in accordance with the cyclical character of the number *ten*, the history of the generations of Shem,¹ begins with the *tenth* verse:—

10. And these are the generations of Shem. Shem is a hundred years old, and begetteth Arpakshad two years after the flood.

11. And Shem liveth after his begetting Arpakshad five hundred years, and begetteth sons and daughters.

12. And Arpakshad hath lived² five and thirty years, and begetteth Shelah.

13. And Arpakshad liveth after his begetting Shelah four hundred and three years, and begetteth sons and daughters.

14. And Shelah hath lived² thirty years, and begetteth Eber.

¹ The symbolism of the three sons of Noah shows that there were *three* original branches of the human race.

² Instead of the present tense of the verb, "liveth," which is used regularly in the generations of Shem, Arpakshad and Shelah have the perfect tense, "*hath* lived." The purpose for which this form of the verb is used in connection with these

15. And Shelah liveth after his begetting Eber four hundred and three years, and begetteth sons and daughters.

16. And Eber liveth four and thirty years, and begetteth Peleg.

17. And Eber liveth after his begetting Peleg four hundred and thirty years, and begetteth sons and daughters.

18. And Peleg liveth thirty years and begetteth Reu.

19. And Peleg liveth after his begetting Reu two hundred and nine years, and begetteth sons and daughters.

20. And Reu liveth two and thirty years and begetteth Serug.

21. And Reu liveth after his begetting Serug two hundred and seven years, and begetteth sons and daughters.

22. And Serug liveth thirty years and begetteth Nahor.

23. And Serug liveth after his begetting Nahor two hundred years, and begetteth sons and daughters.

24. And Nahor liveth nine and twenty years and begetteth Terah.

25. And Nahor liveth after his begetting Terah a hundred and nineteen years, and begetteth sons and daughters.

two, is symbolical,—they belong to the lower world of animal darkness, and the change in the form of the verb is to denote the *completion* of their symbolism.

26. And Terah liveth seventy years, and begetteth Abram, Nahor, and Haran.

The number of years here assigned to the lives of the sons of Shem, are, like those of the generations of Adam (chapter v), purely symbolical; and the three sons of Terah form a symbolic group corresponding to the three sons of Noah.

The history of man's mental development from Arpakshad, the last stronghold of darkness, when his young intellect began to strive with his animal instincts, to Peleg, when its superiority separated him from all other living creatures, has been already explained. Of this separation, Yoktan, who was ultimately to become a bright orb of light in the heavens, was the typical sign; and, in like manner, the successive stages of man's mental enlightenment are represented by the sons of Yoktan, which are the phases of the moon.

Thus the name of Reu, by which man is now designated, denotes one who is in affinity with another, as the dark earth in relation to the dark moon. It also signifies one who *feeds*, and is descriptive of man's efforts to feed his young, child-like mind with a knowledge of the things he sees around him, like the new moon in the spreading light.

The growth of his mind, which is like that of a young plant, putting forth shoots in all directions, is characteristically described by the next name given him, Serug, "a young shoot or branch." But this brief definition does not fully express the symbolism. The verb *sarag*, from which the name is derived, signifies "to interweave, to braid, to weave together." And this implies confused notions of

surrounding objects, which man was endeavouring to make clear to himself by observing the extent and relations of the phenomena they presented, which, in the symbolism of the moon, is signified by the name of Almodad, "the measurer."

In the next stage of his mental development, he becomes Nahor,¹ a name descriptive of one who breathes hard through his nostrils; and it denotes man's beginning to breathe eagerly the breath of intellectual life. And this is shown in a striking and most beautiful way by the name of Sheleph,² given to the moon in the corresponding phase of its symbolism, where the crescent of light represents the bright blade of man's intellect,³ which he is now drawing out of its sheath of darkness.

But the time required for the dispelling of the darkness is long, and man often tarries on the way. Hence he is described as Terah, "the delayer or tarrier." In the typical symbolism of the moon this darkness is represented by its dusky body, which is strikingly named Hatzarmaveth, "the court of death." It still occupies the greater part of her disc, but it is gradually lessening in the spreading light.

At this point in the history of the human race, Abram, the son of Terah, appears, who, in his physical and mental development, was the first true representative of man. And this is clearly signified by the typical symbolism of the moon, whose light now covers

¹ From *nachar*, "to snore, to snort," said of the neighing of a horse.

² From the verb *shalaph*, "to draw out or forth, especially, a sword from the sheath" (Ges., *Lex.*).

³ Compare "the sword of the spirit" (Eph. vi. 17).

one *half* of her divided disc, the turning point where it begins to prevail over the darkness¹; and, accordingly, she here receives, for the first time, her appropriate name, Yerah, the Moon, which shows that the name of Abram, the High father, has a corresponding significance as a designation for man.

Thus all this marvellous symbolism which began with the name of Gomer, and the protoplasmic matter in which the simplest animal life had its origin, is completed in Abram; and this is specially signified by the number of his name, 243, which is *the same as the number of Gomer*, the one being the *first* in the whole series of the symbolism and the other the *last*.²

Abram was the youngest of the three sons of Terah; but the symbolism required that he should be named first, to make his serial number *ten*, the sign of the completed cycle of man's development as signified by the moon. The names of Nahor and Haran, which follow, carry the symbolism on to *twelve*, where the moon coincides with the sun, which now becomes the resplendent sign of man as a being replete with mental and intellectual light. This will be shown further on in connection with the symbolism of Abram.

The events connected with this change of the symbolism from the moon to the sun are recorded in the generations of Terah. The sign of this change is *eleven*, which is also the difference between the number of days in a lunar year, 354, and the

¹ See the Scheme of the Solar-Lunar Symbolism of the Generations of Terah, further on.

² See the Tables of the Generations of Noah and Shem (chap. x. and xi). What makes this symbolism the more striking, is that these two names are the only ones in the whole of the long series whose number is 243.

number of days in a solar year, 365; therefore the record of the generations of Terah ends the *eleventh* chapter.

27. And these are the generations of Terah: Terah hath begotten Abram, Nahor, and Haran; and Haran hath begotten Lot.

28. And Haran dieth in the presence of Terah his father, in the land of his birth, in Ur of the Kasdim.

29. And Abram and Nahor take to them wives: the name of Abram's wife is Sarai, and the name of Nahor's wife is Milkah, the daughter of Haran, the father of Milkah and the father of Iskah.

30. And Sarai is barren, she hath no child.

31. And Terah taketh Abram his son, and Lot, son of Haran, his son's son, and Sarai his daughter in law, his son Abram's wife; and they go out with them from Ur of the Kasdim, to go towards the land of Canaan; and they come to Charan and dwell there.

32. And the days of Terah are two hundred and five years: and Terah dieth in Charan.

But to show clearly the symbolism of man's mental development as represented by the generations of Terah, and signified by the two great orbs of light, it is necessary to present the names and their numbers in a tabular form in connection with the sons of Yoktan, from Hatzarmaveth down, as follows:

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SONS OF YOKTAN.

GENERATIONS OF TERAH.

Names		Number	Names		Number
16	Hatzarmaveth	744		Terah	608
17	Yerah	218		Abram	243
		(962) ¹			(851)
18	Uzal	44		Nahor	264
19	Hadoram	255		Haran	255
20	Diklah	130		Lot	45
		(1400)			
21	Obal	108		Sarai	510
22	Abimael	84		Milkah	95
23	Sheba	303		Iskah	95
		(1895)			
24	Ophir	287		Sarai	510
					(2625)
25	Havilah	59		Terah	608
		(2182)			
26	Yobab	20			
		2261			3233

The numerical symbolism of the generations of Terah is as important as it is remarkable.

I have already stated that the sun is the sign of Abram as the typical representative of man in his highest state of development, when he became an intellectual and reasoning being; and it is with the signification of this change of the symbolism from the moon to the sun, that the record of the generations of Terah begins. The lunar sign of Terah is Hatzarmaveth, the number of which is 744; and the lunar sign of Abram is Yerah, the number of which is 218; and the difference between the sum of these, 962, and the number of Terah, 608, is *the number of days in a*

¹ In the interpretation of the table frequent reference will have to be made to the sum of the numbers of two or more names, and to show this in the most effective way I have inserted the additions in small type between the lines.

lunar year. Again: the difference between the number of Terah, 608, and the number of Abram, 243, is *the number of days in a solar year.*

The dawning light of the new day reveals to man more and more of the great world around him, and stimulates anew his eagerness for knowledge; and this is denoted by the name of Nahor, the eager one, which is again given him. The increasing quickness of his perceptions in dispelling the darkness which still to a great extent overshadowed his mind, is signified by his lunar sign Uzal, the name of which is descriptive of something rolling off or away (Ges., *Lex.*), that is, of darkness from off his mind, like the darkness from the face of the moon's disc.

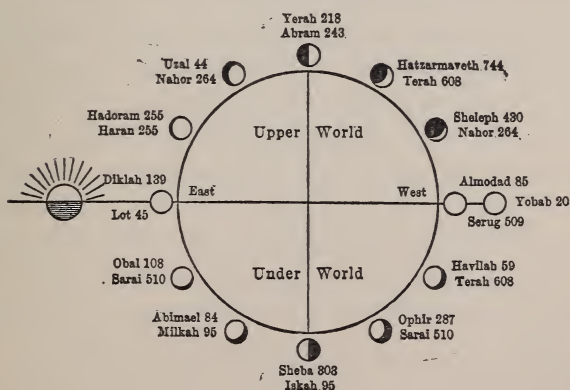
Haran, who is so called from *harah*, "to conceive in mind, to think" (Ges.), is man in the dawn of intellectual light, while his mind is to some extent still under the shadow of animal darkness. In the typical symbolism of the moon, this is represented by the dark margin on one side of her disc while she is not yet wholly full, and which must pass away before she can appear in her perfect form and brightness. And, accordingly, "Haran dieth in the presence of his father Terah"—the tarrying old moon—"in Ur of the Kasdim," that is, in the light of the dark ones, by which is meant the lower animals, of whose mental darkness man still retained some shadowy remains, and of which the weak light of the moon was the sign. In the symbolism which now makes the sun the typical sign of man [Abram], the death of Haran is connected with the end of the dawn of day.

But Haran begets a son named Lot, "the veiled one," and this is the full moon, the orb of dusky night, whose light is likened to that of a veiled sun.

Thus Lot represents the full extent of man's mental enlightenment so far as it is signified by the moon. From this time the sun becomes his resplendent sign, and the feebler light of the moon, now on the wane, begins to lessen and die away.

In the course of her monthly circuit she passes downward at the east side of the earth, into the under world, with which woman is symbolically connected, as distinguished from man, who is symbolically connected with the upper world, and who preceded her in his mental development. Therefore, the mental condition signified by the weak, nocturnal light of the moon lingered longer in the mind of woman than in the mind of man, as is evident in the following scheme, which shows the symbolism of the generations of Terah, in its most striking form, with the number of every name and of every lunar sign, as well as the phase of the moon, with which it is connected.

Scheme of the Solar-Lunar Symbolism of the Generations of Terah.



Haran's two daughters, Sarai and Milkah, are the

typical representatives of woman at this period in the history of the human race. Sarai is the wife of Abram, and her name, which means "my princess," shows that woman has begun to have a place of importance with her husband as his chosen and constant companion. The name of her lunar sign, Ebal, denotes a tree stripped of its leaves (Ges., *Lex.*); and this is the palm tree Diklah, the symbol of the full moon, which loses a strip of her bright disc every night, and these are the leaves of light which are taken from the tree.

Milkah is the wife of Nahor, and just as his name is descriptive of one who is eagerly acquiring knowledge, her name is descriptive of one who is acquiring mental strength, and who is making her power and influence felt. And this is signified by the symbolism of her lunar sign, Abimael, which, as I have shown, is descriptive of the moon's influence in causing the tides that affect the diurnal revolution of the earth.

The name of Iskah, who is mentioned along with Milkah as the daughter of Haran, describes her as "looking forward" (Ges., *Lex.*), showing that woman has become capable of *forethought*, and that she has reached a turning point in her mental development, at which the weak and waning light of the moon no longer prevails as a sign of her mental condition. And this corresponds exactly with the point reached by man in Abram, and with the symbolism of her lunar sign, Sheba, which shows that the darker side of her nature is now beginning to disappear. But Iskah and Sarai are one,—Iskah being her name as the daughter of Haran, in which she was the co-equal of Milkah, as the number of her name, 95, which is also the number of Milkah, shows,

The same symbolism that connected Sarai with the moon, as the first lunar sign on the *eastern* side of the under world, connects her also with it as the first lunar sign on the *western* side of the under world, where the upward course in which she is now moving indicates a further diminishing of the light which is as darkness in her mind. And this is again signified by her lunar sign, Ophir, the name of which is descriptive of what is dusky or dark, and which corresponds in the symbolism with Hatzarmaveth, "the court of death," the lunar sign of Terah in the upper world. And it is to this the Biblical narrative has reference in the statement, "Sarai hath no child," that is, children of her own thoughts,—those born of the process of reasoning, for her mind was as yet barren.

The correspondence of the lunar sign of Sarai here with the lunar sign of Terah in the upper world indicates a close connection between them in the symbolism; and, accordingly, the name of Sarai is here followed by the name of Terah. And not only that, but the phase of the moon which is his lunar sign here corresponds with the phase which is the first lunar sign of Sarai, and, like it, denotes the diminishing of the dull, nocturnal light in the mind of man, which is now near its final disappearance.

The same thing is signified by the name of Terah's lunar sign, Havilah, "the circuit," which shows that the moon has reached that part of her orbit where her monthly circuit ends, and this indicates Terah's approaching death.¹ The light of the moon must give

¹ It is important to point out that Terah, who is named at three different points in the symbolism of the moon's circuit, is in all three connected with death. In the first instance, his lunar sign is Hatzarmaveth, "the court of death"; in the

place to the light of the sun, as the resplendent sign of the god-like intellect of man, and, therefore, Terah and his generations must go out from Ur of the Kasdim, that is, "the light of the dark ones," whose sign is the moon, and go westward to the land where the bright sun rested upon the earth and became the sign of the beginning of a new day.

"And Terah taketh Abram his son, and Lot, the son of Haran, his son's son, and Sarai his daughter in law, his son Abram's wife; and they go out with them from Ur of the Kasdim, to go towards the land of Canaan."

The number of this typical group is *four*, which is the sign of the west whither they are going; and "they" who go with them are Nahor and Milkah, whom the symbolism does not permit to be named. Again: each one of the four—which consists of three men and one woman—is differently described, and in a way that indicates the existence of family ties and social conditions at this time, early as it was, in the history of the human race. But it is chiefly important as denoting four stages of mental enlightenment characterizing man, with whom woman is now included.

But the land whither they are going is afar off, they must rest upon the way; "and they come to Charan and dwell there." The name of the place means "the

second, "Haran dieth in the presence of his father Terah"; and in the third, his own approaching death is signified in connection with his lunar sign, Havilah, "the circuit" [of the moon], which here reaches its completion. To this another instance, in the last words of the record of his generations, must be added: "Terah dieth in Charan," which was the typical city of the moon.

high road,"¹ which corresponds to the course of the sun: in the symbolism it is the highway of the human race from the land of mental darkness to the land of intellectual light.

But Charan was the great seat of the Moon-god, whose light must die out before the splendour of the sun; hence Abram here parts from his father Terah, and, as the symbolism requires, "Terah dieth in Charan." For Terah is man, from the time he begins to overcome animal darkness, till the time it has wholly disappeared from his mind; therefore, the generations of Terah are the generations of man, during the time that the moon is the sign of his mental light. And the frequent changes of her aspect and of her course in the heavens, in which she rises later and later every night, strikingly symbolizes the changing and uncertain ways of early man, and explains why he is called Terah, "he who tarries on the way."

With the death of Terah the long night of man's mental darkness ends, and the last shadows of his obscure animal conceptions disappear from his mind. The sun of Abram rises upon the earth, and the glorious day begins which is to see man an intellectual and reasoning being, with a power of thought that reaches to the utmost verge of the visible heavens, and goes back to the long-vanished ages before the earth was; that investigates the secret mysteries of nature and reasons out the existence of unknown things; that interprets the phenomena of the heavens and the records of past ages in the history of the earth; who contemplates the unending succession of creations in

¹ The name is found in the Assyrian tablets, *Kharranu*. The city was so called because it was the stopping place for those who travelled on the great highroad westward.

illimitable time and space, and who has a spirit within him that is to triumph over death, and to live through all eternity with the everlasting God, in whose image he has been created.

The mental light which first dawned on the inward darkness of man increased but slowly, and the time was long before it reached the full splendour of the day which made him an intellectual and reasoning being. This part of the history of the creation is of supreme importance, and every name is a numerical sign that calls for interpretation. It was impossible, without overloading the text with arithmetical statements, to show the symbolism connected with the names and their numbers; but it is so marvellous and so important, that I do this to a limited extent in Appendix III.

APPENDICES

APPENDIX I

THE HEBREW ALPHABET

Order	Letters and Names	English Equivalents	Numerical Value
1	א Aleph		1
2	ב Beth	B, Bh	2
3	ג Gimel	G, Gh	3
4	ד Daleth	D, Dh	4
5	ה He	H	5
6	ו Vau	V	6
7	ז Zayin	Z	7
8	ח Hheth	Hh, Ch	8
9	ט Teth	T	9
10	י Yodh	Y	10
11	כ Kaf	K, Kh	20
12	ל Lámedh	L	30
13	מ Mem	M	40
14	נ Nun	N	50
15	ס Samekh	S	60
16	ע Ayin		70
17	פ Pe	P, Ph	80
18	צ Tzadhe	Tz	90
19	ק Qoph	Q	100
20	ר Resh	R	200
21	ש Shin	Sh, S	300
22	ת Tau	T, Th	400

THE SYMBOLISM OF NUMBERS ¹

FROM the earliest times of which we have an historical record numbers appear as important signs in the customs and superstitions of all peoples, and in their laws and religious rites. This was pre-eminently the case among the ancient nations of the East; and in Egypt, Babylonia, and Assyria, and also among the Greeks, the deepest mysteries of religion and the most abstruse doctrines of philosophy, were embodied in numbers. Some fragments of those teachings have come down to us in the works of ancient writers, notably in Plato's account of the Pythagorean system and in Plutarch's *Isis and Osiris*.

But the Bible is the great embodiment of the symbolism of numbers, and is the only book in the world in which this symbolism appears in the structure of the narratives. Throughout this wonderful book, from the beginning of Genesis to the end of the Apocalypse, numbers are used not only for a narrative purpose, but as symbolic signs in connection with the text. And yet, after two thousand years of study and research, no one has been able to show the origin of the symbolism or its significance. The greatest scholars have found the subject obscure and difficult, even with regard to the simplest numbers,

¹ This Appendix consists of selections from an unpublished work of mine on the symbolism of numbers.

and they have been utterly unable to attach any definite meaning to those which are compounded of units, tens, and hundreds. This is owing to their not making a careful and systematic investigation. They should have perceived that this symbolism must have had a simple beginning, and that its more advanced and complex forms proceeded from its first principles by a serial and systematic development.

It was in connection with a general study of the symbolism of the Bible, that I was led, over twenty years ago, to investigate this subject. By a careful examination of many striking passages I discovered the significance of some of the simple numbers; and it was obvious that the further back I could go in my researches, the nearer I would be to the origin of the symbolism. To Babylonia, therefore, where the forefathers of the Hebrew race dwelt, and where the earliest forms of the ancient narratives recorded in the first part of the book of Genesis were written, I went.

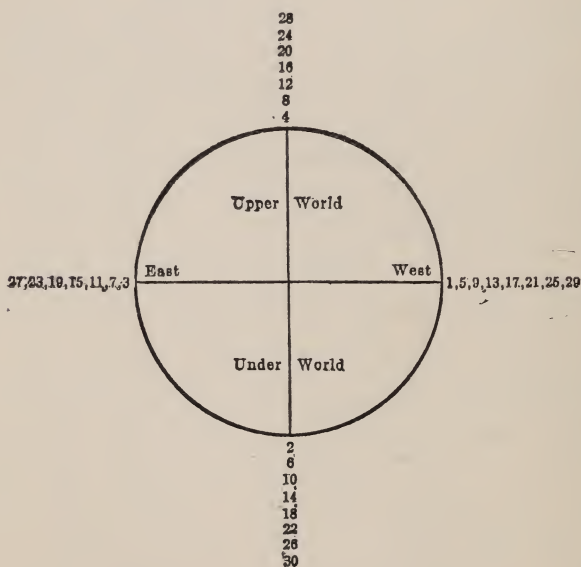
Babylonia was a land of symbolism, where numbers were regarded as signs of magical power, and were also used to designate the gods.¹ These were connected with the heavenly bodies and the phenomena of nature,² and it remained only to find the point corresponding to the beginning, from which the regular series of numbers proceeded. There could be no mistake about that: it was the point of sunset. There light and darkness entered into a mystic union, which was regarded as representing the beginning of all things in the depths of the abyss; and thus the point of sunset was the first symbolic point.

¹ Rawlinson: *Ancient Monarchies*, vol. iii., p. 31; also Lenormant's *Chaldean Magic*, p. 25.

² *Anc. Mon.*, i., p. 111.

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Just as the surface of the earth was divided into four quarters by the four cardinal points, so its circuit, as connected with the sun's diurnal course through the under world of darkness and the upper world of light, was divided likewise into four symbolic parts, by the four points—of sunset (1), midnight (2), sunrise (3), and mid-day (4). These are shown in the accompanying diagram to the seventh circuit, which will make clear to the reader the explanations that are to follow.



One, the number from which all others proceed, denotes, as I have shown, the point of sunset, which, in its relation to both light and darkness, was the sign of the beginning of all things. For this reason it was the symbol of the great god Ilu, the eternal

ONE, from whom all things proceeded.¹ The symbolism of this number is therefore auspicious.

Two denotes the place of the sun in the under world at *midnight*²; and in its cosmic significance, the dark, primordial matter of the abyss, of which the earth was an example when it was "without form and void." *Two*, therefore, is the sign of darkness and death,³ and also of the *waters* of the under world.

Three is the sign of the rising sun at the eastern horizon, as he comes up out of the lower world of darkness into the light of day⁴; and thus it is also the sign of the creation of light, which is recorded in the

¹ "The Chaldæans say that the First Cause is *One*, and they describe it as absolutely ineffable."—*Anc. Fragment*.

² Accordingly, the *bi-dent* is the characteristic symbol of Pluto, the god of the lower world.

³ This is why the mourners in a funeral procession always walk in *twos*. As the symbol of matter (equivalent to mother) the *duad* was *feminine*; and from its connection with darkness and death, it was an unlucky and fatal number.

"The Pythagoreans call the monad *masculine*, the duad *feminine*, and the triad again *masculine*, defining subsequently, according to the same rule, the nature of odd and even."—*Philosophumena*, p. 126, ed. Miller.

This explains why, according to Virgil, "*Numero deus impare quadet*"; and our own belief of luck in *odd* numbers.

⁴ It is from this symbolism of the ancient Babylonians, which made the number *three* the sign of the appearing of the rising sun, that in many things it has become a symbol of legal observance among ourselves; as, for instance, the *three* days of grace, allowed after the exact time of a promissory note, for the drawer to *appear* and pay it. So when a person is wanted in a court of justice, the crier calls him by name *three* times to make his *appearance*. Even in children's hiding games, a warning cry is given *three* times by the seeker before he comes. And with like significance the number *three* is used in many other ways.

third verse of the first chapter of Genesis. Accordingly *three* is beyond all others the most auspicious of numbers.

Four is the number of the corners of the earth, and hence of the earth itself: it is also the number of the symbolic point where the sun is enthroned in the height of heaven; consequently, it is the sign of *dominion* and of the kingdom of light.

Out of these four simple signs and the notions connected with them, has proceeded the whole system of the symbolism of numbers. This will become evident as I show the significance of the other numbers given in the diagram.

Five is the sum of *four*, the number of the earth, in union with the light of the setting sun (*one*). And this is what is signified by the human figures on the Chaldæan tablets, presenting the hand, or the hand with the fir cone, to the mystic symbol of the tree of life,—the thumb (*one*) being the sign of the great god Ilu, the supreme source of light and life; and the *four* fingers (a *feminine* symbol) of the earth under the vitalizing action of the sun; while the fir cone itself symbolizes the union of light and darkness.

It was in observance of the symbolism of the number *five* that Moses caused the book of the law (=light) to be put in the *side* of the ark, the symbol of the dark earth (Deut. xxxi. 26).

Six is the numerical sign of the under or dark side of the earth quickened by the sun, its composite symbolism being expressed by $1 + 2 + 3$; that is, the *duad* in connection with the active signs *one* and *three*. Thus *six* denotes the struggle between *light* and *darkness*—*life* and *death*; and hence the *sixth* commandment, "Thou shalt not *kill*" (Exod. xx. 13).

From this notion of a struggle comes that of *action* and *unrest*, which is embodied in the commandment, "*Six days shalt thou labour and do all thy work*" (Exod. xx. 9).

Seven is the sum of the united numbers *three* and *four*, both of which are signs of the upper world of light,—*three* of light emerging out of darkness in the east, and *four* of the earth as ruled by the sun, the lord of light. It denotes a state of light and rest. Therefore, God rested from his work on the *seventh* day, and blessed and sanctified it. But as we know from the *Chaldaean Account of Genesis* (p. 89), the *seventh* day was observed as a sacred day long before the time of Moses, by the Akkado-Babylonians and the Assyrians.¹

Eight is the number denoted by the Hebrew letter ח Cheth, which represents an *enclosure*; hence it is the symbol of the earth *wrapped up* or *enclosed* in the darkness of night. And it was with reference to this symbolism that there were *eight* persons *shut up* and saved in the ark, when the earth was *covered* by the dark waters of the flood, and the dark heavens above and around it.

Nine ends the series of simple numbers, and is followed by the sign of a cycle or new series, ten. Accordingly, it denotes a point in the symbolism where the closing event of a period takes place, and from which the action passes into a new beginning. Thus it is significant of judgment.

Ten is the sign of the completed cycle, and it is

¹ To the Babylonians, therefore, belongs the first division of time into weeks of seven days. The naming of these days after the sun, moon, and the five known planets, was the work of a later period.

made up of the numbers denoting the four quarters of the earth, $1 + 2 + 3 + 4$; and thus it is the sign of the earth. And the cycles of ten have a corresponding symbolism to the numbers by which they are indicated, and the same with the cycles of hundreds and thousands.¹

Eleven, as the beginning of the *second* cycle of ten, partakes of the inauspicious symbolism of the *duad*, and is significant of incompleteness. As the intermediate number between the earthly cycle, *ten*, and the celestial cycle, *twelve*, its occurrence in the Bible denotes a transition from the symbolism of the one cycle to that of the other.

Twelve is exactly commensurate with *four*, the number of the symbolic parts of the sphere, multiplied by *three*, the sign of the rising sun; and hence *twelve* is the highest point in the *third* circuit of numbers, and denotes the cycle of the sun.² Therefore *twelve* was the complete and perfect number, and of the highest and most auspicious significance.

Thirteen, the next in the series, is a number which is universally regarded with a feeling of superstitious dread as indicating fatality and death. How it

¹ According to the kabbalists, simple numbers or *units* signify Divine things, *tens* celestial things, *hundreds* earthly things, and *thousands* future things.

² This is the first scientific determination of the origin of the solar cycle, and it puts beyond question that the Babylonian astronomers were the first to divide the sun's annual course around the heavens into the *twelve* signs of the Zodiac. And not only that, but it accounts for the Babylonian nycthemeris consisting of *twelve* hours. It is not a little remarkable that this is the very point in the heavens which astronomers take to determine most accurately the exact position of the sun.

came to be so regarded can be clearly shown. It is the beginning of the *second* cycle of twelve, and consequently it partakes of the fatal symbolism of the *duad*. But twelve is the celestial cycle, and the first of the heavenly bodies whose periodical movements were known was the moon, which makes nearly twelve and a half lunations, or thirteen moons in a year; consequently, the full moon of the last lunation, the *thirteenth*, must die within the next year.

Fourteen is in the under world; and *four*, the sign of dominion, connected with *ten*, the cycle of the earth, shows that it is a sign of continuation amid surrounding darkness and evil, till the end of the time to which it has reference. And this explains why *fourteen* is the number of trees specified in the following passage in the Book of Enoch (chap. iii.):—

“I observed and saw how (in winter) all the trees seem as though they had withered and shed all their leaves, except *fourteen* trees, which do not lose their foliage but *retain the old foliage*, from two to three years *till the new comes*.”

Note here the reference to the passage of the sun through the under world, corresponding to the dark period of winter, also indicated by the number of years, “*two to three*,” which brings the symbolism to the rising of the sun, significant of spring, when the new foliage appears.

And so the time during which the typical people *waited* for the coming of the Sun of righteousness is given in *three* periods of “*fourteen* generations” each (Matt. i. 17).

Fifteen is in the east, and it denotes the plenitude of light and productiveness, as indicated by the cyclical number *ten*, and *five*, the sign of the conceptive

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earth. And therefore it was that the great Babylonian goddess of nature, the "Queen of Fecundity," was named "*Fifteen*" (*Ri*),¹ and this number was her symbol.

And so on: the symbolism of every number is to be explained by the circuit in which it occurs, and by its connection with light and darkness in the four sections of the sphere. In the course of time more abstract notions and moral and spiritual ideas were connected with these, but it is not necessary to speak of them here.

I have already stated that the Bible is the great embodiment of the symbolism of numbers; but, before I begin to show the significance of this symbolism in connection with it, I would direct attention to the peculiar way in which the text of the sacred Hebrew Scriptures is written, and which distinguishes them from all other books. There are parts which are written and must end with open spaces, and others with closed spaces, and parts in which the words are widely separated from each other; in certain words there are letters written larger or smaller than the others, and sometimes one is placed above the line; there are letters written in *medial* form at the *end* of words, and others in *terminal* form in the *middle* of words; there are words which are written but not read, and words which are read but not written (in the text); everywhere there are two, three, four, and even five words joined by a *maqquph* (—); and, again, instances where the same words are not so joined together; and there are places where words in close grammatical relation are separated by a small per-

¹ Rawlinson's *Herodotus*, vol. i., p. 624.

pendicular line (|, the *p' sig*). And besides all this and much more that is not mentioned, the text is written with an elaborate system of accents, such as is found in no other book, even in the Hebrew language. In short, *the whole text of the sacred Hebrew Scriptures is written in symbolical form.*

And this is true of the chapters and verses into which the text of the different books is divided: they are *symbolical* divisions, and their character corresponds with the significance of the numbers by which they are denoted.

And now, to show the purpose for which the Hebrew Scriptures have been thus written: It must be admitted that if God has made a written revelation of himself through man, that revelation must be characterized by unmistakable signs of its Divine origin. Just as in the natural world, "order is heaven's first law," so, in the written record of the creation of that world, the same rules of order must be observed. But numbers are *the signs of order*, and therefore they denote not only the successive stages in the work of creation and the phenomena of nature, but also the character of events, and the development of the spiritual world in man, for which purpose the inspired narratives of the Bible have been written.

Again: the natural world is the type of the spiritual world¹; and the numbers which denote the orderly sequence of events in the former, must also denote a corresponding phase or condition of things in the latter. Their deep significance as signs of God's creative operations was stated long ago by an Apocryphal writer: "Thou hast ordered all things in

¹ 1 Cor. xv. 46.

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measure and *number* and weight" (Wisdom xi. 20). And in the Book of Daniel (viii. 13, margin) God is said to be the "Wonderful Numberer," or the "Numberer of Secrets."

In proceeding to show the significance of numbers in the symbolism of the Bible, it is well to state that the Bible is a development out of the darkness of the primeval world. It is the spiritual tree of life, and, like its Babylonian prototype, it has its roots in the dark earth, and its head in the height of heaven. Therefore, it is not of the tree as it was during the period of its growth, but as we now have it since its full development was completed; and in the case of the Hebrew Scriptures of the Old Testament, this fiducial form is embodied in the Massoretic text. Similar remarks will apply to the canon of the New Testament. Accordingly, I shall begin with a brief statement of the order and symbolical character of the books of the Hebrew Scriptures as indicated by their numbers, and afterwards of their chapters and verses.

The first of these books—so designated by its Hebrew name, *Bereshith*, "In the Beginning"—is Genesis, which contains the account of the creation of the world and of man, by Elohim, corresponding to the Babylonian god Il or El, from whom all things proceeded, and whose symbolic number was *one*. But following the course of the sun going down into the depths of night, the auspicious character of this number is darkened by the fall of man, and the subsequent events recorded in the book, till Abram, like the setting sun, and after him, Jacob and his sons, the fathers of the twelve tribes of Israel, *go down* into the

land of Egypt, with the name of which the Book of Genesis *ends*.

This name, *Mitzraim* in the Hebrew, is a *dual* term, and, in accordance with the symbolism of the *duad*, was the land of *darkness*,—the representative of the dark *under world*; consequently, the book of Exodus, which describes the sojourning of the typical people in the land of *darkness*, is the *second* book of the law. But from this land and its symbolic bondage, they were to be delivered; and, when the time came, they set out after *midnight*¹—the turning point of the sun's course—upon their way. They are forbidden to go *northward* by the way of Baal-Zephon,² because it would be turning aside from the course of the symbolism; and they are commanded to go *eastward* through the waters of the Red Sea, like the rising sun through the red light of the morning. And they escape from the pursuit of the Egyptians, the children of the land of darkness, who, rushing after them, perish in the waters.

The escape of the Israelites from Egypt, corresponding to the sun's course in the under world from midnight till morning, was also significant of their being set free from the bondage of sin and spiritual death, both indicating their approach to the upper world of light and life. Hence the latter part of the Book of Exodus contains an account of the delivery of the law and the setting up of the ritual system, by

¹ Exod. xii. 29-36.

² Exod. xiv. 2-22. Note here that the verse which describes the symbolism at its *lowest* point—the children of Israel walking between the waters at the bottom of the sea—is, in accordance with the symbolism of the *duad*, the *twenty-second*. See the diagram.

which the typical people were to be eventually brought to the full light of the Messianic day; and the book (Leviticus) specially devoted to the recording of these rites and ritual laws is the *third* book, the number which denotes the rising of the sun.¹

Again: this book is designated in Hebrew by its first word, "קָרָא", *Vayyiqra*, a form of the verb *qara*, "to cry or call," here having reference to the cry or call of morning. And it is to signify the *faintness* of the sound—so appropriately described in the familiar expression, "peep of day"—that the word *Vayyiqra* is written with a diminutive Aleph. And this, again, in accordance with the numerical value of the letter, *one*, and of the subordinate character of the typical system, is significant of a *small beginning*.

The symbolism of the number *three* shows that the sun has risen upon the earth, and the number by which the earth is denoted is *four*. Accordingly, the *fourth* book of the law is the book *Bemidbar*, "In the Wilderness," which is also the *fourth* word of the book, and has reference to the wilderness of the earthly world. Hence this book consists of a record of the wanderings in the wilderness, which continued for the typical number of *forty* years.

The *fifth* and last book of the law is Deuteronomy, which, as its number shows, is connected with the symbolism of the *west*. Here, where the sun looks back on the world he has traversed, and, on the other side, to the bright land of rest, on whose border he is, we have the symbolism of the retrospect of the inspired law-giver, and of his view of the promised land.

¹ And, in connection with this, Levi, from whom the priestly tribe descended, was the *third* son of Jacob.

This book, therefore, is the counterpart of Leviticus, just as the *west* is the counterpart of the *east*; and, accordingly, the number denoted by the letters of its name, אֵלֶּה הַדְּבָרִים, *Elleh Haddebarim*, "These the Words," is exactly equal to the number of *Vayyiqra* (Leviticus), 327,—the *four* by which the former apparently exceeds the latter being the sign of the *land* of rest, at the door of which they now were.

The next part of the subject in order is the number of chapters in each book. For the same reason that *five* is the sign of the law, Genesis, the first book of the law, ends with the *fiftieth* chapter. But *fifty* is a sign of the *dark under world*, denoting the point from which the sun looks forward to reach again the upper world of light and life; and, accordingly, the *fiftieth* chapter of this book tells how the children of Israel looked forward to the day when they should go up out of Egypt to the bright land they had left.

In the *second* book of the law, Exodus, the number of chapters is forty, the sign of a period of darkness on the earth; and this corresponds with the character of the book, which records the history of the typical people in Egypt, the land of *darkness* and *bondage*.

Leviticus, in accordance with its number, *three*, and the symbolism of the ritual worship, which was to bring the typical people to the light of day, consists of *twenty-seven* chapters, a number which denotes the point of sunrise, when the ritual of the law, which belongs to night and darkness, comes to an end.

The *fourth* book, Numbers, has *thirty-six* chapters,—thirty being a sign of light, but, from its place in the under world, of light in surrounding darkness; and

this was symbolized by the pillar of fire which led the children of Israel through the wilderness, while *six* is a sign of their wanderings and unrest.

In the fourteenth chapter of this book an event is recorded which is closely connected in the symbolism with their turning aside from Baal-Zephon (Baal of the North), in their flight out of Egypt. While they were in the wilderness of Paran, on the south side of the land of Canaan, the people, alarmed by the evil report of the spies whom Moses had sent out, refused to undertake the conquest of the land; and then, when they were censured for their rebellious conduct, and their punishment pronounced, they perversely attacked the people of the land, and were defeated and driven back. They *could not* enter the land of Canaan from the *south*, for that was forbidden by the symbolism. Like the sun in his course through the red sky before rising, they must first compass the red land of Edom,¹ and enter Canaan from the *east*. And it was only opposite Jericho, "the city of palm trees"—the sacred trees of the sun,—that the children of Israel could cross the river Jordan and take possession of the land² (Joshua iii. 16).

Thirty-four, the number of chapters in the Book of

¹ Numb. xxi. 4; Judges xi. 18.

² It is important to point out the symbolism connected with the movement of the Israelites *northward*. In the *first* instance, that of Baal-Tzephon, they were commanded to turn back, and they did so and escaped from the Egyptians. In the *second* instance, the attempt at Hormah, in accordance with the fatal character of the *duad*, they suffered *disaster* and *death*. A *third* movement *northward* there could not be; for *three* is an auspicious number and belongs to the *east*, and when they approached the land of Canaan from that side, it was the *third* attempt, and they were successful.

Deuteronomy, follows closely and appropriately upon the symbolism of the Book of Numbers; for *four* is the sign of *the land* they were seeking. Hence the Book of Deuteronomy, the *completion* of the law, ends with *the death of Moses*, and the encampment of the Israelites on the borders of *the land of light and rest*.

The symbological character of the chapters in these five books and its correspondence with the symbolism of their numbers in the diagram must now be pointed out. This begins, of course, with the first chapter of the Book of Genesis, which describes the creation of the world and of man. The number of this chapter, *one*, is the symbol of the Babylonian god El, the Hebrew Elohim, who created the heavens and the earth. Hence it is of an auspicious character throughout, as shown by the statement, "And Elohim saw everything that he had made, and, behold, *it was very good*" (v. 31). This is why the only Divine name used is Elohim, the God of sinless nature, who gives "*every herb and every tree*" for food; and there is no mention of "the tree of the knowledge of good and evil."

This could be spoken of only in the *second* chapter, and by Yahveh-Elohim, a twofold name, denoting God both as the God of law and the God of nature. Hence there is a *second* account of the creation; and, in accordance with the fatal character of the *duad*, a tree of the knowledge of good and *evil*, whose fruit is *death*.

In the subtlety of the serpent with which the third chapter begins, there is the indication of a mental impulse towards light; and in the eating of the fruit of the tree of the knowledge of good and evil, we see

the first clear signs of a sense of moral right and wrong, and of that spiritual light which was to illumine man's mind, like the dark earth enlightened by the rays of the rising sun. Hence the chapter which exhibits to us this beautiful symbolism is the *third* chapter, and it could be denoted by no other number.

The symbolism of the number *four* is exemplified in the *fourth* chapter, by the fruit of the *ground*, the *ruling* of sin (v. 7), the *punishment* of Cain, the *land* of Nod, and the building of the first *city*.

The character of the *fifth* chapter is expressly stated in its title, "The book of the generations of Adam"; and a reference to the diagram will show that the number *five* is the sign of the *vitalizing* sun acting on the *conceptive* earth. Hence *five* is an important sign in the Babylonian *tree of life*, and the appropriate number of the chapter which records "the *generations* of Adam."

In the explanation of the diagram it was shown that the number *six* is the sign of *unrest*, *darkness*, and *confusion*; and, accordingly, in the *second* verse of the *sixth* chapter there occurs a most striking example of this, in the evil intercourse of the sons of the Elohim and the daughters of man; and another in the giants, the representatives of lawlessness and disorder. Hence the emphatic statement of the sacred writer, and that, too, in the *sixth* verse:—

"The earth also was *corrupt* before Elohim, and the earth was filled with *violence*."

Therefore Elohim declared he would destroy the earth by a flood, and save only Noah and his family; and, in keeping with the numerical symbolism of this chapter, Noah was *six* hundred years old when the flood of waters came upon the earth, a statement

which is made in the *sixth* verse of the seventh chapter.

The appropriateness of the number *seven* to the chapter it denotes, and the auspicious character of that number, are exemplified in the *clean* animals being taken by *sevens* into the ark, and the *unclean* by *twos*; and by the *seven* days of grace before the great rains descended. Also in the *safety* which Noah and his family found in the ark, their entering into which is appropriately recorded in the *seventh* verse.

The symbolism of the number *eight* is that of an *enclosure* or *covering*, thus of *night*, which covers the earth with darkness; and, accordingly, the *first* verse of the *eighth* chapter speaks of the dark waters of the flood, when they covered the earth to the greatest depth, as is evident from its being the point at which they began to lessen. In the *second* verse, "the fountains of the deep" is a striking example of the symbolism of the *duad*; and in the *third* verse, the return of the waters from off the earth—like the formation of dry land on the *third* day of the creation—corresponds to the disappearance of darkness at the rising of the sun, of which the number *three* is the sign. The *fourth* verse also, in which the ark rests upon the mountains of Ararat, is in striking accordance with the symbolism of the sun enthroned in the height of heaven, which is denoted by the number *four* in the diagram.

Nine, as the last of the simple numbers, denotes the *end* of a series of events, and a point of *judgment* from which a new order of things is to proceed. Hence *nine* is the number of the chapter in which the Divine command is given to Noah, that the shedder of man's

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blood shall be put to death; and hence also the appearance of the rainbow as the sign that God would keep his covenant with man.

Ten is the sign of the cycle of the earth; and, accordingly, the *tenth* chapter is the record of "the generations of the sons of Noah,—Shem, Ham, and Yapheth," by whom the whole earth was peopled.

This is sufficient to establish the connection between the symbolical character of the different chapters and the numbers by which they are denoted. But a few more examples may be added.

It is the *twelfth* chapter which records the Divine call to Abram, and this coincides with the symbolism of the number *twelve*, which denotes the cycle of the sun, the source of *heavenly light*.

The number of the *forty-ninth* chapter is connected with the *west* and *sunset*; and this symbolism is seen in the dying blessing of Jacob. And in the *fiftieth* and last chapter, Joseph's charge to his brethren and his own death complete the symbolism of the cycle, in accordance with the significance of the number *fifty* as a sign connected with the under world. And here, as we shall see in the Book of Exodus, the next cycle of the symbolism begins.

The *second* chapter of this book, which is the *second* book of the law, furnishes a striking example of the symbolism of the *duad*. It relates to Egypt, and I have already shown that the symbolical character of that land is in accordance with the *dual* form of its name, Mitzraim; and the *duad*, as we have seen, is the numerical symbol of the *female* sex and *water*, as well as of *darkness* and *death*. All these elements of the symbolism characterize this chapter. It begins with the birth of a son by a *woman* of the

tribe of Levi, an event which is recorded in the *second* verse, his being exposed in an ark of bulrushes on the brink of the *river*, where he was watched by the woman's *daughter*, and found by the *daughter* of Pharaoh—*three* women, an auspicious number,—and the child was saved.

But true to the dark and fatal symbolism of the *duad*, the *second* part of the chapter records the killing of an Egyptian by this child when grown to manhood; and another part records a *second death*, which is that of the king of Egypt. No other number but *two* could be the numerical sign of such a chapter as this.

The narrative of the *third* chapter presents a most striking contrast. Instead of the dark waters of the river of Egypt, it tells of the burning bush on Mount Horeb, of God's revealing himself to Moses, and promising to deliver his chosen people from the bondage of Egypt, and bring them to worship him on that mountain. This transition from the *low* land and the *dark waters* of Egypt, and the *death* of the Egyptian and the Egyptian king, to *mount* Horeb and *the burning bush*, the symbol of the God of *light* and *life*, follows the typical course of the rising sun from the darkness of the under world to the upper world of light, of which the number *three* is the sign. And it is as part of this symbolism, that the Israelites were to ask that they might make a *three* days' journey into the wilderness to sacrifice to their God (v. 18).

In the Book of Leviticus, consisting, as it does, of ritual laws and repetitions of parts of those laws, the symbolical character of the chapters is not so obvious, but it is there all the same. Take for instance the *tenth* chapter. *Ten* is a *secular* sign relating to

the earthly world; and, accordingly, it is the tenth chapter which relates how—

“Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Yahveh,” that is, fire which was used for common and secular purposes, and not the heaven-sent fire of the altar. For this, in the words of the sacred writer, “They died before Yahveh.” And the rest of the chapter forbids everything that would lead to confusion between what is secular and what is sacred.

The eleventh chapter, as its place between the secular *tenth* and the sacred *twelfth* indicates, is of a *mixed* character. Accordingly, it speaks first of beasts *clean* and *unclean*, and of those belonging in part to *both* classes; then, as the symbolism requires, in the *second* place, of the living creatures of *the waters*; and in the *third*, of fowls, which, in accordance with the symbolism of the number *three*, fly upwards in the air; and *fourth*, of creeping things which creep upon *the earth*.

Passing to the Book of Numbers, we find the same correspondence between the symbolical character of the chapters and the numbers by which they are denoted. The *first* chapter, for example, is a statement of the number of men able to bear arms, in each of the twelve tribes of Israel. And this is appropriate to their militant character, and to the beginning of the book, whose serial number, *four*, is the sign of *the earth* and of *dominion* over it.

The *second* chapter, which describes their *encampment*, is appropriately denoted by the *passive* sign of the *duad*.¹

¹ And the same symbolism makes the letter Beth, the sign of a house, the *second* letter in the Hebrew alphabet.

The *third* chapter, by a requirement of the symbolism, passes from this to a subject, which, to those who see only the face of things, seems widely different,—the generations of the sons of Levi, the tribe which, as representing the firstborn of all Israel, was consecrated to the service of God. This is in accordance with the meaning of its name, “joined”; for in Levi, all Israel was joined to God. And here, again, the symbolism of the chapter is indicated; for Levi was the *third* son of Jacob. In the phenomena of nature the “joining” is typified by the sun on the eastern horizon, where he joins together the two worlds of light and darkness, a position which in the diagram is denoted by the number *three*.

The *twenty-second* chapter, which relates how Balak, the king of Moab, sent for the prophet Balaam to come and curse Israel for him, might seem to have no very obvious connection with the number by which it is denoted. But, as I will show, the *duad* is its ruling sign, and the symbolism is strikingly appropriate. This is seen in the purpose for which the prophet was wanted,—to *curse* Israel; in Balak’s sending *two* different parties of messengers to induce him to come; in the *two* nights, one for each party, they lodged with the prophet; in the sex of the prophet’s ass, which was a female (*athon*), and, consequently, her symbol was the *duad*; in the *twenty-second* verse being the turning point of the symbolism, where the angel stands with his drawn sword in the way to destroy him; in the *two* walls, one on this side and one on that; in the *two* servants who were with the prophet; and, again, in the *second* narrow place, “where was no way to turn to the right hand or to the

left," and where Balaam fell on his face before the drawn sword of the angel, equivalent to *death*. Thus the *duad* is throughout the characterizing symbol of the *twenty-second* chapter.

In the explanation of the diagram it was shown that *five* is the numerical sign of the law; and, accordingly, the *fifth* chapter of the *fifth* book—the Book of Deuteronomy—consists of a repetition of the law, in an address of Moses to all the tribes of Israel.

The *thirteenth* chapter of this book, which commands the *death* of the prophet or person who would persuade Israel, the children of light, to turn aside to the worship of strange gods, the lifeless impersonations of heathen darkness, is in strict accordance with the symbolism of the number by which the chapter is denoted.

Just as the *seventh* chapter assures the children of Israel that they shall possess the land as the *covenant* people of God, so the *twenty-seventh* chapter directs how that covenant should be formally accepted and sworn to by them.

If they observe its laws and statutes, all blessings are in store for them; but if they fall away from it, *curse* after *curse* should come upon them; they should perish from pestilence, and blasting, and mildew; the heavens over them should be brass, and the earth beneath them iron; they should be smitten with *madness* and *blindness*; and they should grope at noonday as the *blind* grope in *darkness*. All this belongs to the symbolism of *night*, of which the number *eight*¹ is the sign; and hence the chapter in which it is recorded is the *twenty-eighth*.

¹ For the dark symbolism connected with this number, see the *eighty-eighth* Psalm.

In striking contrast with this is the *thirty-third* chapter, which must, from its number, be auspicious, and have reference to the happiness of the people who were about to enter the land of light; and, accordingly, it is wholly taken up with the *blessing* of Moses:—

“Israel shall dwell in safety,
The fountain of Jacob alone,
In a land of corn and wine;
Yea, his heavens drop down dew.
Happy art thou, O Israel:
Who is like unto thee, a people saved by Yahveh!”

The same symbolism that determined the number and order of the books of the law, determined also the order of the other books of the Bible. In the Jewish canon, the law is followed by a series of four books, called the “older prophets,” namely, Joshua, Judges, Samuel, and Kings.¹ Joshua, the great captain who led Israel across the Jordan, and conquered the promised land, is symbolically connected with the sun; and this is indicated by the name of the inheritance given to him, which was also his burial-place, Timnath-Heres, the “Portion of the Sun” (Judges ii. 9).

Thus it was in accordance with the symbolism of his character, that “Israel served the Lord all the days of Joshua.” The Book of Joshua, therefore, must necessarily be the *first* in this series of books,

¹ Samuel and Kings are *double* books, and often reckoned as *two* each. This shows another phase of the symbolism, and occasions no difficulty whatever. The same with the double book of Chronicles.

just as Genesis is the first book of the law. But when the sun of Israel had gone to his rest, the *night* came, and with it the dark record of the Book of Judges. This book with its lapses into *idolatry*, its *servitudes*, its dark and ruthless deeds, its scenes of disorder and lawlessness, when "every man did that which was right in his own eyes,"—embodying, as it does throughout, the symbolism of the *duad*, could be no other than the *second* book of the series, corresponding in number and place to the Book of Exodus.

The Book of Samuel, the prophet and judge of Israel, with its spiritual light, which is connected with the light of the morning sun, is thereby shown to be appropriately the *third* book, just as Leviticus was the *third* book of the law, co-incident with which is Samuel's being of the seed of Levi, the *third* son of Jacob. The Book of Kings is the *fourth* and last of the series, and this it must be; for *four* is the numerical sign of *rule* and *dominion*.

The *third* series of books is that of the "later prophets," *fifteen* in number, at the head of which stand the three great prophets, Isaiah, Jeremiah, and Ezekiel.

Isaiah, in his grandeur and magnificence, has always been recognized as the greatest of all the prophets; and his resplendent imagery and glowing descriptions at once connect him with the gorgeous brightness of the *west*. His book is, therefore, the *first* in the whole series, in this corresponding to the Book of Genesis in the law.

Jeremiah has the *second* place; and in the dark colouring of his prophecies, and his lamentations over the wickedness of his people and their destruction, the symbolism of the *duad* is everywhere seen. His

book presents a striking contrast to the glorious prophecies of Isaiah, and he follows him just as the gloom and darkness of the under world, to which he symbolically belongs, follow the resplendent brightness of the glorious west. And it is to his connection with the under world and *midnight*, which is the *turning point* of the symbolism, from darkness to the light of the coming day, that he foretold the end of the captivity of his people, and their return to Jerusalem. This is to be compared to the captivity of the Israelites in Egypt; and, in like manner, the prophecies of Jeremiah correspond in their symbolical place with Exodus, the *second* book of the law.

Just as strikingly does the prophet Ezekiel, the *third* in order, belong to the clear light of the morning. This is seen in the *third* chapter of his book, where his face is made like *adamant* against those who opposed him; in his being *lifted up* and *borne away* by the *spirit*,¹ and in his prophesying the glorious return of Israel, as an enlightened and spiritual people. In addition to all this, he is a *priest*, as stated in the *third* verse of the *first* chapter of his book, and therefore of the tribe of Levi. Thus at every point it corresponds symbolically with Leviticus, the *third* book of the law.

Daniel was not placed among the prophets in the Hebrew Scriptures; but the symbolism which excluded him from this part of the Jewish canon, required the presence of his book in this part of the Christian canon; and, consequently, it is there, and is the *fourth* book of the great prophets. And it presents a most striking embodiment of the sym-

¹ See chapter iii. 14; viii. 3; xi. 1.

bolism of the number *four*; for the prophecies of Daniel describe the rise and fall of the *four* great *kingdoms* of the *earth*.

Of the rest of the fifteen prophets I need only remark the Book of Jonah is the *eighth*, and that its place is in accordance with the character of the narrative, which describes the tempest-tossed ship, and the prophet's being swallowed by the great fish and taken down into the depths of the dark waters,—corresponding in its symbolism with the story of the flood, where *eight* persons were shut up and saved in the ark, the command for them to enter it being given in the *eighteenth* verse of the sixth chapter, and their coming out being recorded in the *eighteenth* verse of the *eighth* chapter. And this same symbolism recurs in the number of verses in the book of Jonah, which is *forty-eight*.

The Book of Zechariah is the *fourteenth*, and, in accordance with the character of his prophecies, consists of *fourteen* chapters. The Book of Malachi, the last of the series, ends with foretelling the coming of the Sun of Righteousness; and in accordance with this symbolism, the number of chapters is *three*, and of verses *fifty-five*, both of which belong to the *east*, and are signs of *the rising sun*.

The *fourth* series of books is the *Kethubim* or Hagiographa, *twelve* in number:—

Psalms	Ecclesiastes
Proverbs	Esther
Job	Daniel
Song of Solomon	Ezra
Ruth	Nehemiah
Lamentations	Chronicles

These *four* series correspond to the symbolism of the *four* sections of the diagram.

FIRST. The five books of the law, which necessarily begin with the creation of the natural world, and end with the beginning of the spiritual world under a typical form, in Israel,—the final point of the series being the death of Moses (*i.e.*, the law) on the border of the land where the spiritual worship of God was eventually to be established.

SECOND. The “older prophets,” consisting of *four* books, two of which (Samuel and Kings) being *double*, the series is also reckoned as *six*, a number which is the sign of the *under world*, and of a *struggle* between *light* and *darkness*; and thus the *second* series is connected with the symbolism of the *duad*.

THIRD. This series consists of the “later prophets,” *fifteen* in number, whose visions of spiritual *light* and *life* foreshow the glories of the coming day. Hence *three*, the sign of the rising sun, is the appropriate number of this series; and *fifteen*, also a sunrise sign, is the corresponding symbolic number of the prophets.

FOURTH. The *fourth* series of books, *twelve* in number, is known as the *Kethubim*, or sacred writings; and, in their diversity, they represent the many elements of spiritual enlightenment and knowledge, which contribute to the establishing of God’s *kingdom* upon the *earth*.

The Book of Chronicles, the last of the *Kethubim*, begins with the name of Adam, the father of the human race, and ends with the proclamation of Cyrus, king of Persia, the king of “all the kingdoms of the earth,” for building the temple of God. The name of Cyrus (Pers. *Koresh*), which signifies the “Sun,”

denotes a connection in the symbolism with the "Sun of Righteousness"; and the temple he commands to be built is connected in like manner with the great spiritual temple of the whole earth, in which all nations and peoples are to worship.

Thus the Book of Chronicles clearly indicates the approaching end of the typical period and the passing away of the Mosaic ritual, when all the peoples of the earth shall be blessed in Abraham, and Jew and Gentile shall be one. And this is why the Book of Chronicles begins with the name of Adam, the common father of the whole human race, of whose moral and spiritual condition the children of Israel were the type.

And when they wandered in the wilderness for forty years before they reached the land of light and rest, it was typical of man's wandering through the dark wilderness of the world; and for the same reason that the Book of Numbers, which records the wanderings of the typical people, consists of *thirty-six* chapters, the Hebrew Scriptures of the Old Testament, which record the dark wanderings of the human race from the days of Adam till the coming of the Sun of Righteousness, consists of *thirty-six* books.¹

¹ And for a corresponding reason, *thirty-six* is also the number of chapters in the second book of Chronicles, which begins with the building of Solomon's temple, and brings the symbolism to the building of the later temple, which was to be glorified by the presence of the Sun of Righteousness. And in accordance with this same symbolism, the whole number of chapters in the double book of Chronicles is *sixty-five*, the number of the name of Adonai, "the Lord," which the Jews read instead of Yahveh,—thereby unconsciously indicating the Divine and twofold nature of the Lord Jesus, the Redeemer of the whole human race.

It is not necessary for the purpose of this brief explanation of the subject to give further examples of the connection between the divisions of the sacred Hebrew text, and the numbers by which they are denoted; but the character of every chapter and verse will be found indicated more or less strikingly by the symbolism of its number. The same applies to the books of the New Testament, and a few words will suffice to establish some important facts, which have not hitherto been perceived.

The New Testament begins with a series of *five* books, which, like the books of the law, are severally characterized by the symbolism of the first *five* numbers in the diagram. The *first* of these books is the gospel of Matthew, which shows its connection with the Old Testament by the words with which it begins: "The book of *the generations* of Jesus Christ,

Here I must bring to light the meaning of a most important event in the history of the temple of Cyrus, the significance of which has never been perceived owing to the symbolism being unknown. As the *second* temple, it was under the dark shadow of the *duad*. It was not only wanting in the magnificence of the first temple, but the cherubim and the ark had disappeared for ever. Herod the Great, who delighted in architecture, desired to replace it with a more beautiful structure; but the priests and Pharisees distrusted him, fearing he might destroy it altogether, and would not permit him to touch it. At last he offered to bring the materials to the ground, and replace the stones one by one in the temple walls as they were taken out. And in this way the whole temple was rebuilt with beautiful white marble. Thus the new structure *grew* out of the old one,—just as the bright light of morning grows out of the dark dawn—and formed, as it were, a *third* temple, which co-incides with the rising of the Sun of Righteousness, whose light is to gladden *all the earth*.

the son of *David*, the son of *Abraham*." And this connection is further indicated by Matthew's former name of *Levi*, which means "he who *joins*" (see Gen. xxix. 34), and by his being the son of *Alpheus* (Mark ii. 14), a name which has reference to the first letter, *Aleph*, of the Hebrew alphabet, and signifies that he is a son of *the beginning*, that is, of the typical system, the law. Therefore, the gospel of Matthew is the *first* of the four gospels, and, in accordance with this, it belongs to the *west*, the symbolic point of the Old Testament and the law. And the command with which it ends, "Go ye, and baptize all nations," is *a necessary part of its symbolism*, having reference to the sun going down into the dark waters of the west, and it leads into the symbolism of the gospel of Mark.

Thus the gospel of Mark is necessarily the *second* gospel; and for this reason it does not speak of the *birth* of Jesus,—the symbolism of the *duad* forbade it. But it begins with the appearing of John the Baptist, and his preaching repentance to the people and baptizing them, which is in close connection with the last words of the gospel of Matthew.

The *duad* is the well-known sign of water with which the rite of baptism is administered; and the rite itself had its origin in the symbolism of the sun going down into the waters of the dark under world, from which he rises again refreshed and purified, to begin anew his heavenward course. And thus the rite became a sign of man's restoration to his original purity and innocence. Therefore, it was that the Sun of Righteousness, in order to present a typical example of purity, insisted on its observance in his own person (Matt. iii. 13-15).

The name of Luke, *Lucas*, "the light-giving," shows that his gospel must be the *third*; and it is a part of this symbolism that he was a *physician*,¹ significant of his connection with the Sun of Righteousness, who rose with *healing* in his wings. Therefore, the gospel of Luke is the only one that gives an account of *the ascension* of Jesus, with which it appropriately ends. This could not be recorded in the gospel of Matthew, owing to its symbolical connection with the *west*, where the sun *goes down*; nor could it be described in the gospel of Mark, which belongs to the under-world darkness and the early dawn. But, in accordance with the *upward* course of the symbolism connected with the latter, Mark makes a brief mention of this great event; but all he says is, "After the Lord had spoken unto them, he was received up into heaven, and sat at the right hand of God" (xvi. 19).

For corresponding reasons, the symbolism of the gospel of Luke, which belongs to the *east* and the *upper world* of light, did not permit of its recording the charge to *baptize* all nations,—baptism being connected with the west and the dark *waters* of the *under world*, as exemplified in the symbolism of Matthew and Mark; neither, for the same reason as in Luke, could it be mentioned in the *fourth* gospel, which is replete with Divine illumination, and is, as its number indicates, the gospel of *the kingdom of light*.

The Acts of the Apostles is the *fifth* book, and, in accordance with the symbolism of the number *five* in the diagram—the rays of the setting sun impregnating the dark earth—it describes the *dissemination* of

¹ Colossians iv. 14.

this spiritual light in the darkness of the Gentile world. Therefore, it was written by Luke, the light-giver, who formerly, as the writer of the *third* gospel, was connected with the *rising* sun, and now as the writer of the Acts of the Apostles, is connected with the *setting* sun, which is the sign of enlightening the dark under world of the Gentiles.

The chapters of the books of the New Testament are in like manner connected with the symbolism of the numbers by which they are denoted. The *first* chapter of the gospel of Matthew, for instance, has already been shown to be a new beginning.

The *second* chapter, in which the parents of the infant Jesus, to save him from *death*, take him down by *night* into the dark land of Egypt; the *slaying* of the infants from *two* years old and under, in Bethlehem; the *weeping* of Rachel over her *slaughtered children*; and the *death* of Herod,—all characterize this chapter as a striking example of the dark and fatal symbolism of the *duad*.

The *third* chapter tells of the coming of John the Baptist, who, as I have already shown, is connected with the *dawn* of day, as the baptism of his disciples is at the end of the rite, with the rising of the sun out of the dark waters of the under world, of which the number *three* is the sign.

The *fourth* chapter, from its number, should have reference to the *earth* and *dominion* over it; and, accordingly, this chapter tells the story of the temptation of Jesus, in which the symbolism of the number *four* has a most prominent place:—

“The devil taketh him up into an exceeding high mountain, and sheweth him *all the kingdoms of the world*, and the glory of them;

“And saith unto him, All these things will I give thee, if thou wilt fall down and *worship* me.”

The *fifth* chapter, in the delivery of the sermon on the mount, presents the gospel counterpart to the delivery of the law on Mount Sinai, which, as we have seen, is signified in the solar symbolism of the diagram, by the light of the setting sun, connected with the darkness of the earth. And a reference to this symbolism is seen in the statement, “Ye are the *light* of the world”; and to the law itself, in the declaration:—

“Think not that I am come to destroy the *law* or the prophets: I am not come to destroy but to *fulfil*.”

However important and interesting it would be to go further into this subject, I must let it rest here for the present. Enough has been said to show that the sacred text of the Bible has throughout a symbological structure and order of arrangement which no human mind of itself could have conceived or carried out, and which gives incontrovertible proofs of the presence of verbal inspiration.

APPENDIX II

THE NUMERICAL SYMBOLISM OF THE TENTH CHAPTER OF GENESIS, AS PRESENTED IN THE GENEALOGI- CAL TABLE

IN order to keep as close as possible to a continuous narrative in describing the origin of the moon, and her transformation into an orb of light in the heavens, I confined myself wholly to the *verbal* significance of the names in the generations of the sons of Noah, each of which is a link in making up the chain of evidence for the history of the moon.

But an equally wonderful symbolism is connected with the *numbers* denoted by these names, which, owing to its special character, I have thought best to put into the present appendix by itself. An interpretation of the whole, as presented in the table of the generations of the sons of Noah, would be far too extensive for this book; but I will speak of some of the most important parts, showing the symbolical structure of the record, and what is signified by the numbers embodied in it. Prominent among these are the numbers *ten* and *twelve*, the former a cyclical sign connected with the earth, and the latter a corresponding sign connected with the movements of the moon, and the months of the solar and the lunar year.

For instance: the number of names in the generations of Yapheth is fourteen, in the generations of Shem, twenty-six, which is *twelve* more than in Yapheth; and in the generations of Ham—including the names of Nimrod and his cities—thirty-eight, which is *twelve* more than in Shem. Again: the number of names in the generations of Ham is fifty-two, just *twice* the number in Shem. And the total sum of the numbers denoted by the names in the generations of Ham, 10,644, is greater than the numbers denoted by the names in the generations of Shem, 6644, by 4000 exactly,¹—the very number required

¹ This explains the remarkable passage in Deut. xxxii. 8:—

“When the Most High gave to the nations their inheritance,
When he separated the children of Adam,
He set the bounds of the peoples
According to the number of the children of Israel”;

That is 4000, as the number of the names of the tribes shows:

רְאוּבֵן = 259	אֲשֵׁר = 501
שִׁמְעוֹן = 466	יִשְׁשַׁכָּר = 830
יְהוּדָה = 30	זְבֻלֹן = 95
דָּן = 54	בְּנִימִין = 162
נַפְתָּלִי = 570	מְנַשֶּׁה = 695
גָּד = 7	אֶפְרַיִם = 331
1386	2614
	1386
	4000

The tribe of Levi has no place in the typical number here. It is excluded by the symbolism of the period spoken of, which belongs to the tenth chapter of Genesis, for the same reason that Dan was excluded from the twelve tribes in the Apocalypse (see Rev. vii. 5-8).

by the symbolism, as the sign of the great period of light and order now beginning in the earth. The seventy lands, as already stated, represent all the lands of the earth, and with the names of Nimrod and his cities added, the total number is *seventy-eight*; and this is the sum of the twelve months of the year when added together, according to their designation, from one upwards.

The purpose for which this marvellous genealogy has been constructed, is to show, with regard to the earth and man, the gradual development from the state of darkness and disorder caused by the flood, to the regular operations of the laws of nature, as manifested in the movements of the sun and moon, and the beautiful phenomena presented by the latter as an orb of light. This is the appointed sign of the beginning of intellectual light in the mind of man, the full perfection of which is symbolized by the sun. Hence the connection of solar and lunar symbolism with the generations of the lands and peoples of the earth; and the way in which the numbers of the names and their order are made to express the symbolism spoken of is a thing the mind of man could not of itself have conceived, and could not have accomplished. It is a *miracle* embodied in the sacred text, the reality of which cannot be called in question.

The interpretation of the table begins with the names of the three patriarchs, Shem, Ham, and Yapheth, who represent the three great typical divisions of the earth. As already shown, Shem is connected with the *east*, the side of the sun; Yapheth with the *west*, the side of the moon; and Ham, whose place is between the two, is the special representative of the dark earth and the under world. Yapheth

and Shem, as connected with the east and west, where the sun and moon rise and set, are symbolically equivalent to each other, and are, therefore, associated together in the symbolism, in accordance with the declaration, "Yapheth dwelleth in the tents of Shem." The number of the name of Yapheth is 490, of Ham 48, of Shem 340; and the sum of the three names is 878.

Before showing the numerical connection between these three names, and the names of the sun and moon and earth, I must remind the reader that, at the time referred to in the beginning of this chapter, neither the sun nor the moon had been mentioned by name, nor could they be; for the reason that they had not yet attained their perfect form and brightness. But there are terms which apply to them in their imperfect state, and this is just what the symbolism requires.

The one used elsewhere¹ of the sun at this early period is *hheres*, which is descriptive of his being surrounded by fiery vapours, and the number of *hheres* is 268. There is also a corresponding designation for the moon, descriptive of her appearance while she is yet a dark body at the beginning of her monthly circuit, when she is called *chodesh*, which signifies what is new, or newly made, and, therefore, most appropriate to her at the beginning of her existence, before she became a bright orb in the heavens; and the number of *chodesh* is 312. The earth is the third body, and the number of its name *ha-aretz* (with the article, as the symbolism requires) is 296; and the sum of the three, with the *duad*, the sign of the earthly darkness which is to be dispelled, is 878,

¹ Job ix. 7.

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identical with the number of the names of the three patriarchs.

But the symbolism has also reference to the sun and moon as they appear at a later period, when the sun as the resplendent orb of day is *shemesh*, the number of which is 640; and the moon is *yerah*, 218, together, 858; which with the *duad* multiplied by *ten*, the sign of the new cycle, is again identical with the number of the names of the three patriarchs, 878.

The connection between the sons of Yapheth and the first lands of the earth makes the number *ten* the appropriate sign of their symbolism; and the sons of Shem, the high lands which first emerged from the dark waters of the flood, and rejoiced in the light of heaven, have, for this reason, as the sign of their symbolism the number *twelve*. *Eleven* is the sign of the sons of Ham; and, as the *intermediate* number between *ten* and *twelve*, it is connected with both the earth and the moon, and *serves* to change the symbolism of Yapheth into the symbolism of Shem. And this is what is meant by Canaan, the typical representative of Ham, becoming a servant to his brethren. In the highest expression of this symbolism, *ten hundred* is the sign of the sons of Yapheth, *eleven hundred* the sign of the sons of Ham, and *twelve hundred* the sign of the sons of Shem.

In connection with this, it is important to point out, that the difference between the number of Yapheth and the number of Shem, is 150, the number of Elam, the firstborn son of Shem; and the sum of his name and the number of Yapheth, is 640, the number of *shemesh*, the sun. Again: the difference between the united number of Yapheth and Shem, 830, and *ten hundred*, the great cyclical sign of Yapheth, is 170,

which the number of Ham, 48, *serves* to make 218, the number of *yera*h, the moon; and the number of the moon, with the addition of 78, the sum of her *twelve* monthly circuits about the earth, makes 296, the number of the earth.

The numbers of the names of the three patriarchs' sons are determined in a similar way. The difference between *ten hundred*, the great cyclical sign of Yapheth, and 878, the sum of the names of Shem, Ham, and Yapheth, is 122; and the difference between this and 365, the number of days in the solar year, is 243, the number of the name of Gomer, the eldest son of Yapheth.

The sons of Ham are connected in the symbolism with both the sons of Yapheth and the sons of Shem, between whom they are placed; and, accordingly, the number which is the sign of the three, 878, is to be taken *three* times, once for each of the three typical patriarchs, the sum of which is 2634. The difference between this and 3300, the sum of the three great cyclical signs (1000, 1100, 1200), is 666,¹ and this, less the number of Shem, 340, is 326, the number of Kush, the eldest son of Ham.

The same thing is signified by other numbers which occur in the symbolism. For instance: the *middle* place connects him with *half* of the sum (78) of the series of *twelve*, the number of months in the year; and 365, the number of days, less 39, the sign of the *half*, is again 326, the number of Kush.

But further: the difference between the number of Yapheth, 490, and the number of Shem, 340, is 150,

¹ This is the first time this great symbolic number of the Apocalypse occurs, or can occur in the symbolism of the Bible.

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which is the number of Elam, the eldest son of Shem. And the sum of these three names, Gomer 243, Kush 326, and Elam 150, is 719, which is the sum of the number of days in the solar year (365) and the lunar year (354) taken together. Thus the *first* line of the table presents a most important and striking instance of the solar-lunar character of the genealogical record.

Each line of the table represents a stage of 100 in the symbolism, consequently, in the *second* line, one hundred is the sign by which its symbolism is to be explained. The *second* line is also specially connected with Ham, the *second* son of Noah, whose number is 48. Therefore, the difference between 100, the sign of the second line, and 48, the number of Ham, is 52, the number of Magog, the *second* son of Yapheth.

Again: the number of Ham, 48, multiplied by *ten*, the sign of the cycle of the earth, is 480; and the difference between this number and 100, the sign of the second line, which is to be taken from it, is 380, the number of Mitzraim, the *second* son of Ham. And the difference between 393, the sum of Gomer and Elam, and 1200, the great cyclical sign of Shem, is 807, the number of Asshur, the *second* son of Shem. And in this way the symbolic origin and significance of all the names in the generations of the sons of Noah can be shown.

The sum of the names in the *third* line—Madai 54, Put 95, and Arpakshad 605—is 754, which is a sign of the presence of conditions which are to bring light upon the earth.

In accordance with this, and the symbolism of the number *four* as a sign of the *four corners* of the earth, the sum of the names on the *fourth* line—Yavan 66,

Canaan 190, and Lud 40—is 296, which is the number of *ha-aretz*, the earth.

But the lines whose numbers are those of the cyclical signs, *ten* and *twelve*, call for special attention. A glance at the table will show that the number denoted by the *ten* Yaphetic names, from Gomer to Togarmah, is 3593, just *seven* less than 3600, which is three times the great celestial cycle of 1200; and this difference of *seven* is exactly the difference between the number of Togarmah, the son of Yapheth, 648, and the united number of Sheba, the son of Ham, and Shelah of Shem, 641. And this is the *seven* given as a sign to Cain the son of darkness, which his destroyer, that is, the destroyer of darkness, was bound to observe.¹

The Hamitic character of the *eleventh* line coincides with the symbolism which makes *eleven* days the number of transition from the lunar year to the solar year, and the number which denotes the transition from the earthly cycle, *ten*, to the celestial cycle, *twelve*. Hence the name of Eber, “the passer over,”

¹How the number *seven* became the sign of Cain, and what was meant by it, calls for a special explanation. A glance at the diagram of the symbolism of numbers shows that, of the four sections of the sphere, *one* and *two* belong to the under world of darkness, and *three* and *four*, which together make *seven*, to the upper world of light; also that *seven* follows three in the next circuit, as an *upper world* number. Cain, as the son of *darkness*, belonged to the *under world*, and the slaying him, that is, the dispelling of his darkness, must necessarily result in giving the compensation of *seven*, the sign of the upper world of light. The *seven* has also reference to the *seven* days it takes to enlighten half the moon’s disc, and *seven* days for the rest of the darkness to disappear and return on the other side. Hence the *dual* form of the word, *shibathaim*, “two sevens.”

is the *third* name in the *eleventh* line. And, in accordance with its symbolism, the difference between the sum of the Yaphetic names on this line, 3939, and the sum of the Hamitic names, 2739, is the sign of the great Shemitic cycle, *twelve hundred*.

Thus the eleventh line brings the symbolism into touch with the *twelfth*, the *first* name in which, Tarshish, denotes the utmost point at the *western* extremity of the earth, on the border of the waters of the under world, and of light and darkness. This indicates the existence of a corresponding point in the *east*, and that is denoted by the name of Arpakshad, the son of Shem, which, as I have shown, is the last stronghold of darkness in the under world of the east. Accordingly, Arpakshad is the *third* from the *beginning* in the generations of Shem, just as Tarshish is the *third* from the *last* in the generations of Yapheth.

Again: the number of Tarshish is 1210, that is, *twelve hundred*, the sign of the great cycle of light connected with Shem, and *ten*, the cyclical sign of the earth; and this, in accordance with the requirement of the symbolism, which makes the *west* the side of the *duad*, is *twice* the number of Arpakshad, 605. And the correspondence of these two points to each other is further denoted by Tarshish being the thirty-fifth from Arpakshad on the one side, and Arpakshad the thirty-fifth from Tarshish on the other. The character of Tarshish as the point of a new beginning is signified by the difference between its number, 1210, and 870, the number of Kittim, which is 340, the number of Shem, the father of Arpakshad.

The second and third names in the *twelfth* line are Nimrod, the number of which is 294, and Peleg 113. These two, as the symbolism shows, are to be taken

together, and their sum is 407. The corresponding two names in the *eleventh* line, are Dedan, the number of which is 58, and Eber, which is 272, together 330. But Nimrod and Peleg represent the beginning of that period of the symbolism in which there is to be a moon-lighted earth; and Dedan and Eber, the earth and its connected offspring the moon, in the earlier stage of their existence, when both were wrapped in darkness. In accordance with this, 407, the number of Nimrod and Peleg, in the *twelfth* line, which is the sign of light, is 77 more than the number of Dedan and Eber in the *eleventh* line, which is connected with darkness; and this number, 77, is the number required for the avengement of the death of Lamek the son of Cain,¹ that is, in requital for the dispelling of darkness, by the transformation of the moon into an orb of light.

For this purpose she must rise from the earth and make her circuit around it in the light of the sun; and this is signified by the number of the names of the *twelve* sons of Shem, ending with Peleg, which is 3719, 3000 being the sign of a great period of light, and 719, the sum of the days in the solar and the lunar year.

Here two or three other points of importance may be noticed. In the Biblical record, the name of Kush, the eldest son of Ham, follows the name of Dodanim, the last son of Yapheth; and in accordance with the symbolism of this order, the difference between the number of the sons of Yapheth, 14 in all, and the number of the name of Kush, 326, is 312, the number of *chodesh*, the dark, imperfect moon. And the difference between the number of Dodanim, the last of

¹ Gen. iv, 24.

Yapheth's sons, which is 108, and the number of Kush, is 218, the number of *yerah*, the moon in her perfect form and brightness.

But there is a third name, which has an intermediate place between *chodesh* and *yerah*: it is that of Nimrod, "the great hunter before Yahveh." As I have already shown, he is the moon in its first wild course rushing around the earth, while the two were in touch with each other. His symbolism as coming between *chodesh* and *yerah* is signified by Eber, the *eleventh* of the sons of Shem. This number is intermediate between *ten*, the cyclical sign of the earth, and *twelve*, the cycle of light; and, accordingly, the number of Eber, 272, with the signs of the two cycles, is 294, the number of Nimrod's name.

Again: Nimrod and his cities form a symbolical group of the greatest importance. To show this, it is necessary to give a list of them, and the numbers of their names:

Nimrod	294	Kalneh	105
Babel	34	Nineveh	121
Erek	221	Kalah	58
Akkad	45	Resen	310
	594		594

Thus the number of Nimrod and the names of his three cities in the first section of the group, which belongs to *the dark earth*, is 594, and is exactly equal to the names of his four cities in the second section of the group, which is connected with *the light of heaven*; and the sum of the names in the whole group (594 + 594) is 1188.

And now for the important part this has in the symbolism: In the list of the generations of the sons of Ham, there are 38 names, the sum of which is 10,644, and, including 48 for Ham himself, as the symbolism here requires, the total number is 10,682, which is just *nine* times the number of the names of Nimrod and his cities. But further: the number of these, 1188, is exactly *twelve* less than the number of the great cycle of light, 1200. Again: Nimrod goes forth into Asshur, and, adding the number of his name, 294, to the number of Asshur, 807, the sum is 1101, denoting that in him the transition signified by the eleven hundred period had taken place, and that he had now entered into the *twelfth*.

The name of *yerah*, the moon, the number of which is 218, and the two names that follow it—Hadoram, 255, and Uzal, 44—form a symbolical group, the number of which, 517, is connected with light, and it stands as the counterpart of the dark side of Nimrod and his cities, the number of which—one half of 1188—is 594. And the difference between these two numbers, 517 and 594, is *seventy-seven*, the symbolical compensation for the destruction of darkness by the powers of light.

In accordance with this, the name of Sheleph, the son of Shem, stands side by side, on the same line (the fifteenth) with Akkad, with which the dark side of the Nimrodic symbolism ends; and the difference between the number of Akkad, 45, and the number of Sheleph, 410, is 365, the number of days in the solar year. And further: the number at this point of the names of the sons of Ham, including the cities of Nimrod to Akkad, is 3333, a most striking symbolical number, and significant of a plenitude of light.

Nor is this all: for the number of Akkad, 45, and Kalneh, 105, make 150, the number of Elam, thereby indicating the transition here of the symbolism to the sons of Shem. And thus Nineveh, the next of the great cities, is built by Asshur.

The symbolism connected with the names of Resen and Uzal, in the third line of this group, is not less remarkable. Resen, as already stated, means a halter or bridle, and Uzal a twisting or rolling round, as of threads in spinning: the former has reference to the power which holds the moon in her orbit, and the latter to the light and darkness which follow each other alternately upon her surface as she revolves around the earth, and with the earth around the sun. Accordingly, the number of Resen, 310, and of Uzal, 44, together make 354, the number of days in the lunar year.

Again: the number denoted by the names of this group, 517, exactly covers the difference between the number of the names of the sons of Yapheth, 6127, and the number of the names of the sons of Shem, 6644; and this is what is meant by the declaration, "Yapheth dwelleth in the tents of Shem."

The last name in the generations of the sons of Shem, Yobab, I have already explained of the moon, when she is at the entrance of a new monthly circuit, which is symbolized as a gate; and hence the meaning of Yobab's name, "Yahveh" (the God of light and darkness) "is the gate." The occurrence of this name as the *twenty-sixth* of the sons of Shem is part of the symbolism, for *twenty-six* is the number of Yahveh's name. And the number of Yobab, in which the name of Yahveh occurs in a shortened form, is *twenty*, which, as I pointed out at the begin-

ning, is required by the symbolism, in connection with the number of *shemesh*, the sun, 640, and *yerah*, the moon, 218, to make 878, the sum of the names of the three typical patriarchs, Shem, Ham, and Yapheth, who now represent *the enlightened earth*.

The marvellous symbolism connected with the numbers of these names has now been sufficiently brought to light, but one more instance of great importance remains, which includes every name in the Biblical narrative, and is necessarily the last. In the part relating to the cities of Nimrod, there is mention of the land of Shinar, Rehoboth Ir, and Asshur. These were, of course, not included in the genealogy of the sons of Ham, in connection with which they occur, but they form a part of the symbolism of the whole record, and, therefore, must be taken into account in the final summing up.

The numbers of these three names, beginning with Shinar, are, respectively, 620, 890, and 807, and their sum is 2317, which, with 23,415, the sum of the generations of the three sons of Noah, makes 25,732, to which, as the symbolism requires, 268, the number of *hheres*, the sun, is to be added, and the total sum, which completes the symbolism of the record, is 26,000,—the number of years in which the earth makes the entire circuit of the zodiacal signs, as determined by the precession of the equinoxes; and it is also the number of the great Yahvistic period (1000×26), indicated by the symbolism of Yobab, which describes Yahveh as the gate to the great circuit of the heavens.

APPENDIX III

THE NUMERICAL SYMBOLISM OF THE GENERATIONS OF TERAH

THE symbolism of the generations of Terah begins at the point where the mental light of man, as signified by the increasing extent of brightness on the moon's disc, indicates the ultimate disappearance of the animal darkness that still clings to him. And, therefore, his son Abram has the half moon for the sign of his mental light on one side, and the half sun on the other; as shown in the Scheme of the Solar-Lunar Symbolism of the Generations of Terah.

Again: the name of the moon as the sign of Abram is Yerah, and its number is 218, one *half* of which is 109; and the number of *hheres*,¹ the sun, is 268, one *half* of which is 134; and the sum of the two halves is 243, which is the number denoted by the letters of Abram's name.

The next sign in the symbolism is Uzal, which signifies a rolling off or away, that is, of the darkness from the east side of the moon's disc, which is the sign of the removal of the lingering darkness from the

¹ In the symbolism of this early period in the earth's history, the sun is *hheres*, and not *shemesh*. See for example Job ix. 7.

mind of man, and which takes place in the symbolism of Nahor,¹ Haran, and Lot, in the last of whom it passes away altogether. And this is equivalent to dispelling the darkness of Hatzarmaveth, the sign of Terah; and, accordingly, the sum of the numbers of their names—Uzal 44, Nahor 264, Haran 255, and Lot 45—is exactly equal to the number of Terah, 608.

Again: Hadoram, the bright moon, corresponds in the symbolism to Haran, the dawning light of the sun; hence the two names have the same number, 255 each. And this connection of the light of the moon with the dawning light of the sun is repeated in the symbolism of Sarai, and indicated by the number of her name, which is the same as that of Haran and Hadoram united, 510.

The lunar sign of Lot is Diklah, the full moon, the symbolic place of which is on the horizon *opposite* to the sun; but when she is at the other side of the earth and in *conjunction* with the sun, she is the *new* moon, and is a dark body. And, in accordance with this, the difference between the number of *chodesh*, the new moon, on the *western* side of the earth, which is 312, and 218, the number of Yerah, the half moon, which is the sign of Abram, is 94; and this is the exact difference between 139, the number of Diklah, the

¹ The occurrence of the name of Nahor here will be made more striking by a reference to the Scheme of the Solar-Lunar Symbolism of the Generations of Terah, where it will be seen that just as Nahor, the son of Serug, is the *second* in place in the *upper* world of the *west*, as distinguished from the *under* world, Nahor the son of Terah is the *second* in place, following the course of the moon; on the *east* side of the earth, where *the sun rises*, as distinguished from the *west*, which is the birthplace of the moon,

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full moon on the *eastern* side of the earth, and 45, the number of Lot, of whom she is the sign.

I have already stated that woman is symbolically connected with the under world, on the *east* side of which, as the scheme shows, are the names of Sarai and Milkah, and the number of the two (510 and 95) is 605; and on the *west* are the names of Iskah and Sarai, and the number of the two (95 and 510) is also 605. And the sum of the numbers of these names is 1210, being identical with the number of Tarshish, which, in the interpretation of the generations of the sons of Yapheth, in the tenth chapter, was shown to be the boundary of the under world of darkness.

Again: the number of Sarai's first lunar sign, Ebal, and of her name (108 and 510), is 618, and the number of Milkah and her lunar sign, Abimael (95 and 84), is 179; and the sum of the two is 797, the numerical symbol of woman on the *east* side of the under world. And on the *west* side, the number of Sarai's name, and of her lunar sign, Ophir (510 and 287), is likewise 797, the same as on the *east* side.

Here, in the present phase of the symbolism, which represents the gradual dying out in woman's mind of the lunar light, which is as darkness, she attains a mental condition corresponding to that of Terah (man), at the beginning of his generations; and, consequently, the symbolism of the under world ends with his name, just as the symbolism of his generations in the upper world began with it.

Hence the number of the names of Iskah and Sarai (95 and 510), showing the upward course of woman in the symbolism of the west, is 605, which reaches no further than the lunar sign of Ophir, and the symbolism of this part of the under world is

completed by Terah, the number of whose name is 608, equivalent to the number of Iskah and Sarai, with *three* in excess. And this (the number three) is the sign of the first appearance of the *new* moon in the *west*, just as it is the sign of the *sun rising* in the *east*.

This brings the symbolism to the point at which it began, when the moon became the sign of the enlightened earth, that is, of the mental light of man. Therefore, Terah represents the common condition of both; and, accordingly, the sum of the number of *chodesh*, the new moon, 312, and 296, the number of *ha-aretz*, the earth (=man), is 608, the number of Terah's name.

And again: the symbolism which makes the sun also, in connection with Yerah, the lunar sign of Abram, to be typical of the god-like glory of man's intellectual light, is signified by the *sum* of the numbers of their names—*hheres*, the sun, 268; Yerah, the moon, 218; and *ha-aretz*, the earth, 296,—in all 782. And this is the sum of the number of Abram, 243, Nahor 264, Haran 255, Lot 45, and Yobab 20, in whom man gradually became an intellectual, reasoning, and moral being.

Thus an infinitely higher meaning than has ever been thought of belongs to the Divine mandate of the fourth creative day:—

“Let there be *lights* in the expanse of the heavens to divide between the day and the night; and *let them be for signs*, and for *set times*, and for days and years: and let them be for *lights* in the expanse of the heavens to give light upon the earth.”

APPENDIX IV

PASSAGES FROM PROVERBS, PSALMS, AND HABAKKUK

PROVERBS

THE Bible recognizes a wide difference between matter as it now exists in the heavenly bodies and the earth, and the etherial fluid of the abyss, out of which it was made. This is clearly described in the sublime passage in the Book of Proverbs (viii. 22-29) where Wisdom affirms her eternal co-existence with God:—

Yahveh possessed me, the beginning of his way,
Before his works of old.
I was set up from everlasting, from the beginning,
Before the earth was.
When there were no depths, I was brought forth;
When there were no fountains heavy with waters.
Before the hills was I brought forth:
While as yet he had not made the earth, and the
fields,
And the beginning of the dusts of the world.
When he established the heavens, I was there:
When he set a circle upon the face of the deep:
When he made firm the skies above:

When the fountains of the deep became strong:
When he set its bound to the sea,
That the waters do not pass over it:
When he appointed the foundations of the earth
I was with him, his designer,
And day by day was his delight.

The depths (*tehemoth*) are the waters of the abyss; and the words *be-en tehemoth*, "when there were no depths," have reference to a time when the vortical movements of the abysmal waters had not formed the matter of which the heavenly bodies and the earth are made. Of like significance is the expression, "When there were no fountains heavy with waters." The fountains here spoken of are the fountains of the great deep (the abyss), which had not yet begun *to flow* by the action of the subtle forces which produced motion and gravitation in the abysmal fluid; and, consequently, they were not yet "*heavy with waters.*" But, afterwards, when the skies were made firm, the existence of gravitation and its action are explicitly spoken of in the words, "When the fountains of the deep *became strong.*" The "dusts of the world" have reference to the volumes of matter in an atomic state with which the formation of the earth began. The great vortical movements connected with the creative action, and the formation of the heavenly bodies, and their revolutions, are signified by the "circle"¹ set upon the face of the deep.

¹ In accordance with this is the symbolism which everywhere in the Bible connects a *whirling* motion with the action of the spirit. E. g., Ezek. i. 20: "The spirit of the living creature was in *the wheels*"; x. 13: "And as for *the wheels*, they were called in my hearing *the Whirling.*"

PSALMS

The Psalmist also goes back to a time preceding the creation of the earth, and in language of the loftiest inspiration describes the great doings of God, from the first appearance of light in the abyss, to the end of the flood:—

2. Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain;
3. Who layeth the beams of his chambers in the waters;
Who maketh the cloud his chariot,
Who walketh upon the wings of the wind;
4. Who maketh winds his messengers,
His ministers flaming fire;
5. Who laid the foundations of the earth,
That it should not be moved for ever.
6. Thou coveredst it with the deep as with a vesture;
The waters stood above the mountains.
7. At thy rebuke they fled;
At the voice of thy thunder they hasted away.
8. They went up mountains, they went down valleys,
Unto the place which thou hadst founded for them.
9. Thou hast set a bound that they may not pass over;

That they turn not again to cover the earth.
(Psalm civ.)

The flood has always been regarded as an event directed solely to the work of destruction; and no one has thought of it as having a beneficent and important part in the work of creation. Yet this is really the case. At the time of its occurrence, as I have already shown, the whole earth was covered with a hard black crust, broken and thrown up in great mountain masses, and rent with fissures reaching down to the internal fires, which sent up streams of molten matter which overspread the surface. This is the evil and wickedness of the earth, which the flood was sent to destroy. It was necessary to break down the great mountains and hard rocky hills which covered the earth, and to check the outflow of molten matter from its fiery depths, before it could be formed into new lands fit for the production of life and the existence of living creatures.

These new lands, as I have shown in the interpretation of the tenth chapter of Genesis, are the people of Yahveh, corresponding in the symbolism with the children of Israel in after time.¹ And, accordingly, in the song of Moses, which is addressed to the *heavens* and the *earth*, and abounds in passages descriptive of the work of the creation, we are told that,—

¹ This correspondence is explained by the principle of animal and vegetable life being embodied in the new lands, just as the principle of spiritual life was embodied in the children of Israel. See the last words of the song (v. 43), where land and people are associated together as equivalent terms.

When the Most High gave to the nations their inheritance,
 When he separated the children of Adam [the earth],
 He set the bounds of the peoples [the lands]
According to the number of the children of Israel. (Deut. xxxii. 8.)

The seventy-seventh Psalm describes the awful grandeur of the phenomena of the flood, connected with the formation of these lands and bringing them up out of the depths of the sea, which it applies to the deliverance of the children of Israel at a later period from the dark land of Egypt:—

14. Thou [Yahveh] art the God that doest wonders:
 Thou hast made known thy strength among the peoples.
15. Thou hast with thine arm redeemed thy people,
 The sons of Jacob and Joseph.
16. The waters saw thee, they were afraid:
 The depths also trembled.
17. The clouds poured out waters;
 The skies sent out a sound:
 Thine arrows also darted about.
18. The voice of thy thunder was in the whirlwind;
 The lightnings lightened the world:
 The earth trembled and shook,
19. Thy way was in the sea

- And thy paths in the great waters,
And thy footsteps were not known.
20. Thou leddest thy people like a flock.

HABAKKUK

The third chapter of the prophecies of Habakkuk gives a sublime description of the flood and of God's directing its irresistible forces in destroying the wild disorder of the earth, and in forming and bringing up new lands from beneath the waters to beautify it with life.

The prophet's mind has been dwelling on the great events in the past ages of the earth. To him it seems that there has been a relaxation in God's work, and he prays him to revive it. This is answered by his seeing God in mental vision doing the great works he did of old, thus foreshadowing the revival he prayed for, and he describes this in language of the loftiest inspiration:—

3. God cometh from Teman,
And the Holy One from mount Paran.
His majesty hath covered the heavens,
And his praise hath filled the earth.
4. And his brightness is as the light;
He hath rays from his hand:
And there is the hiding of his power.
5. Before him goeth destruction,
And fiery bolts go forth at his feet.
6. He hath stood, and he measureth the earth;
He hath beheld, and he shaketh the nations:
And the eternal mountains are shattered,

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The everlasting hills sink down;
The ways of old are his.

7. I have seen the tents of Kushan in affliction:

The curtains of the land of Midian tremble.

8. Is Yahveh wroth against the rivers?

Is thy anger against the rivers?

Thy outgoings against the sea?

For thou dost ride upon thy horses,

Thy chariots of deliverance:

9. Thou dost strip naked thy bow;

Sworn are the chastisements of thy word.

With rivers thou dost cleave the earth.

10. The mountains have seen thee, and they writhe;

The tempest of waters hath passed over:

The deep hath uttered its voice,

It hath lifted up its hands on high.

11. Sun—moon—hath stood still in its dwelling-place;

For light go forth thine arrows,

For brightness thy glittering spear.

12. In fury thou passest over the earth,

Thou dost thresh the nations in anger.

13. Thou goest forth for the deliverance of thy people,

For the deliverance of thy appointed ones;

Thou hast smitten off the head from the house of the wicked,

Laying bare the foundation even unto the neck. Selah.

14. Thou hast pierced with his own spear the
head of his leaders:
They come as a whirlwind to scatter me;
Their exultation is as to devour the weak
in a hidden place.
15. Thou hast trodden the sea with thy horses,
The heap of mighty waters.
16. I have heard, and my belly trembleth,
My lips quiver at the sound;
Rottenness cometh into my bones, and
under me is a shaking.
When I wait for the day of bringing forth,
For the coming up of the people, they
crowd upon us.

It is the earth which is here speaking through the mouth of the prophet; and the description begins with the phenomena connected with the first outburst of waters from the rain-clouds of the flood:—

“God cometh from Teman,
And the Holy One from mount Paran.”

Teman is the hot charred surface of the earth, and mount Paran its upheaved and cavernous crust. The symbol of his majesty is the great mountain of storm clouds in the heavens, his praise is the loud voice of the whirlwind and the thunder, and the brightness which surrounds him, the flashing flames which overspread the darkness of the sky. The rays from his hands are the darting lightnings, which are also the fiery bolts at his feet.

In the midst of this tempest of fire, and bursting

rain-clouds, and whirlwinds, God is described as standing and measuring the earth; by which is signified the action of his controlling power in restraining the excessive swiftness of its rotation to a speed that would reduce it to a stable and spherical shape; and in destroying the great mountains of black rock, with their stupendous precipices and yawning gulfs, in order to prepare the way for the formation of new lands replete with life. Consequently, after he beheld,—

“He shaketh the nations [the high rocky lands of the earth];

And the eternal mountains are shattered,
The everlasting hills sink down.”

The tents of Kushan¹ are the black clouds of the heavens, the curtains of the land of Midian² are the fiery thunder-clouds of strife. The rivers are the flowing streams of the flood, the sea is their accumulated waters; and the horses of Yahveh, on which he rides, are the rolling billows of the flood, which are also his chariots of deliverance; for Yahveh has come to deliver his people, and he has stripped his bow naked for the battle.

The mountains writhe, the tempest of waters rushes on its way, the deep cries aloud in fury and lifts its hands on high, sun and moon are hidden in darkness,—no light but the fiery arrows of the black rain-clouds, and the thunderbolts piercing the thick darkness of

¹ Kushan is a poetical form of Kush, which is connected with *choshek*, darkness.

² Midian, a derivative from *din*, a root denoting strife, contention.

the sky. It is a scene of the most awful and terrific grandeur, which the earth has witnessed but once, and will never see again.

The nations which Yahveh threshes in anger are the old black lands of the charred earth, the representatives of evil. But the great act by which he prepared the way for the deliverance of his people was the smiting off the head of the house of the wicked. For the explanation of this we must go back to the beginning of the symbolism. The head of the house of the wicked is Cain. The interpretation of his history in the fourth chapter of Genesis shows that at first he was a great protuberance on the surface of the earth, thrown up by its swift rotation on its axis, and from the same cause, constantly shifting its place. All the while it was increasing in height and magnitude, and was tending more and more to become a separate body. Thus a neck was gradually formed between it and the earth; and when the rushing waters of the flood came, they cut this away,—

“Laying bare the foundation even unto *the neck*.”

And the head of the house of the wicked was swept away.

In like manner the heads of his leaders—the great black mountains—were overthrown, and borne onward in rolling masses by the waters of the flood. And the earth cries out,—

They come as a whirlwind to scatter me;
Their exultation is as to devour the weak in
a hidden place.

Thou hast trodden the sea with thy horses, 5

The heap of mighty waters.
 I have heard, and my belly trembleth,
 My lips [the fissures of the earth] quiver at the
 sound;
 Rottenness cometh into my bones [the breaking
 and crumbling of the rocks], and under me is
 a shaking.
 When I wait for the day of bringing forth,
 For the coming up of the people [the new lands],
 they crowd upon us.

There is nothing more said here about the head
 of the house of the wicked; for, when it was smitten off,
 it signified that the period of darkness and disorder
 was at an end. But Yahveh had spoken to Cain
 of "a lifting up" that might be made, and of a
 struggle with the power of evil, which he was
 to overcome (Gen. iv. 7). This upward course is
 indicated in the after events of his history, and
 clearly shown in the interpretation of the tenth
 chapter of Genesis, where the wandering son of the
 earth, so long connected with darkness and evil, is,
 at last, lifted up to the heavens, and made a bright
 orb of light.

But for the slaying of Cain, that is, dispelling the
 darkness, of which he was the typical embodiment,
 the number *seven* is the appointed sign of compensa-
 tion. And, accordingly, here, where he is described
 as "the head of the house of the wicked," the word
rosh, "head," is written for *the only time* ראש, with
 a daghesh in the Resh, which doubles the numerical
 value of the letter. This is an important sign in the
 symbolism; for the number of the word *rosh*, when

thus written, is seven hundred and one,¹—the *seven hundred* being the sign of compensation for the smiting off the head of the typical representative of darkness and evil; and *one*, which is the number of the first letter, Aleph, of the alphabet, the sign of a new beginning.

Further: the letter Resh itself is the symbol of a head, and when doubled by a daghesh, of *two* heads; or rather, of two conceptions of a head,—one, the head of Cain, as the dark and evil wanderer upon the earth; the other, as lifted up from the earth, and made a bright orb of light. And these two heads—the head of darkness and the head of light—are still seen in the monthly changes of the moon.

Again: the symbolism which made the moon the type of the purified earth requires that the number *seven* shall be connected as a sign with the new lands which correspond with the moon's condition as an orb of light. And this is seen in the declaration,—“*Shebuoth mattoth omer*,” *i. e.*, “Sworn are the chastisements of thy word.” For the word *shebuoth*, rendered “sworn,” also means *seven*, since the most solemn oaths were taken by the sacrifice of *seven* victims; and to *seven* one's self, was to swear an oath. Therefore, the expression, *shebuoth mattoth omer*, is equivalent to saying, “*sevens* are the chastisements of thy word.” But, still more important and remarkable, the

$$^1 \text{ 7} = 200 \times 2 = 400$$

$$\text{X} = \quad \quad \quad 1$$

$$\text{W} = \quad \quad \quad \begin{array}{r} 300 \\ \hline 701 \end{array}$$

number of שבעות, *shebuoth*, is *seven* hundred, the sign of lifting up from the lower world of darkness to the upper world of light, and *seventy-eight*,¹ the number of new lands and cities of the purified earth, as shown in the symbolism of the tenth chapter of Genesis.

It was only in these new lands, as I have stated, that living matter could be brought into existence; and in the interpretation of that chapter I showed that the origin of life was connected with the waters of the flood, and their action on the surface of the earth while still warm with its internal fires. And, in accordance with this, the foaming billows of the clayey waters, which swept round about the earth, are here (v. 15) called *chomer*, the Hebrew term for the protoplasmic matter in which life had its origin.

$$^1 \text{ש} = 300$$

$$\text{ב} = 2$$

$$\text{ע} = 70$$

$$\text{ן} = 6$$

$$\text{ת} = \frac{400}{778}$$

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